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Foreword.

It gives me great pleasure to get this occasion of writing a short foreword to the present volume by my pupil Mr Vadilal Jivabhai Chokshi M. A. and Mr M C Modi M. A. LL. B. It contains the complete text of Vivāgasūya (which is prescribed by the University of Bombay as a text-book for F. Y. A. in Ardha-Magadhī) with translation, notes etc. I think, this supplies the need of the University students taking Ardha-Magadhī as their second language.

The text of the Sūtra is well-edited and the commentary of Abhaydeva on the same which was only available in the Agamodaya Samiti Edition, now out of print, is also given. The notes are clear and concise. The English translation is literal, lucid and elegant and makes the understanding of the text easy and intelligible. The editors have greatly succeeded in rightly keeping up the spirit of the original Prakrit text and I think it will be of great use to the college and University students preparing for their examinations. The F. Y. A. students especially will find it of invaluable help to them and I strongly recommend it to them for their advantage. The

laymen wishing to know about what this Jain text contains, will also be able to follow the text lucidly correctly and clearly in the translation.

The editors deserve much credit for the publication of this volume which I hope will receive the same warm and ready reception at the hands of the students and the general public as the other volumes which they have previously edited with equal ability

1st June
1935
Ahmedabad

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Introduction.

The Jain Canon in the present form belongs to the S'wetambaras. It was redacted by Devardhi-gaṇin Kṣhamas'ramana in the present form in Vira Samvat 980=A. D 513, at the Council of Valabhi. The Jain canon Consists of 45 scriptures viz 11 Anga Sūtras, 12 Upanga Sutras, 10 Prakīrṇa Sūtras, 6 Cheda Sūtras, and two Chulika Sutras viz 1 Nandi-Sūtra & 1 Anuyogad-wāra-sūtra and 4 Mūla-Sūtras. Originally there were 12 Anga Sūtras, but the last Anga Dīṭṭhi-vāya was soon forgotten and lost. Thus we have only 11 Anga Sūtras with us. The Vivagasuya is the Eleventh Anga of the Jain Canon.

Vivāgasuya is divided into two books "The fruits of bad acts" and "The fruits of good acts." The first book contains ten lectures, each of which teaches one or the other moral lesson. The first lecture of Mīyāputta teaches us that tyrannising over the subjects by a governor (like Ikṣvāku) by levying upon them heavy taxes and

refusing to listen to them etc. is a great sin leading even to hell. It also gives us some information about the medical science in those days. Moreover it as well as some of the forthcoming lectures (viz. seven, eight and ten), tells us that no medicines can cure the terrible diseases and pain which are a result of great sinful actions. The side-episode of the blind man also indirectly teaches us the lesson of contentment and of not minding miseries because there are persons in this world who are more miserable even than we.

The second lecture of Upayaya tells us that torturing animals by cutting their limbs and eating their flesh etc. as also drinking wine is a great sin and leads to gallows and hell. It also gives us some information about the ancient custom of the public announcement of offenders and the mode of taking them to the gallows. It also teaches that addiction to habits such as sexual enjoyment and other vices such as drinking wine, gambling etc. are also great sins and lead to transmigration to hell and other lower existences for endless time. It also gives us some legal information that in ancient times when a courtesan became a kept mistress of a person she had to

live like a faithful wife and any person visiting her can be charged with adultery

The third lecture of Abhaggasena teaches us that destroying the eggs of various birds and selling them publicly as well as devouring them is a great sin leading to the miseries of the gallows and hells. By the by, it also gives us some information about the settlements of thieves in former times, and it also throws further light on the ancient mode of taking a person to the gallows by exposing him before the public, and to his great torture, relentlessly killing before his very eyes, his own near and distant relatives and making him eat their flesh and blood. This presupposes very ancient days when the penal laws were yet rigid and barbarous and had not seen the dawn of modern civilization and reforms. A moral can also be drawn from the fact of Abhaggasena's death at the hands of king Mahabbala that intoxication due to wine and too much fondness for taste and food lead even an invincible man to ruin.

The fourth lecture of Sagada lays emphasis on the evil fruits of eating flesh and eventually on those of the heinous act of enjoying sexual pleasures with one's own sister. It has also been shown, as in the second lecture, that addiction to

harlots leads to ruin. Moreover light is thrown on one other ancient mode of execution. An offender was made to embrace a red-hot iron statue of a woman and he thus met a miserable and cruel death. This custom also appears equally barbarous like that of taking an offender publicly to the gallows as referred to in the second and the third lectures. But it should be remembered that equally barbarous were their customs of eating flesh eggs wine etc. This lecture also corroborates the legal information obtained in the second lecture.

The fifth lecture puts forth the evil fruits of offering human beings in sacrifices a great revolt against which it should be noted was raised by Mahāvīra the Establisher of the Jain Religion and Buddha both of whom were great reformers of the fifth or the sixth century B. C. The evil fruits of being addicted to other persons wives have also been emphasized.

The sixth lecture points out the bitter fruits of tyrannising over the offenders by a state officer in the position of a jailor. Eventually a lot of amazing and blood-curdling information is given about the implement used for punishing thieves and other offenders in olden days and the treatment given to them by jailors. Utterly cruel and barbarous

were the weapons and the treatment used—much more cruel and barbarous even than the weapons and treatment described in the third lecture and other foregoing lectures too. All these customs presuppose pre civilization days when the laws and customs of the people were quite wild, cruel and barbarous. Such heinous actions have, however, their bitter fruits and their doers have to suffer equally cruel pangs in return as the example of Nandivaddhana shows. The evil fruits of the greed of kingdom etc even at the cost of one's father's life have also been emphasized.

In the seventh lecture, the evil fruits of eating flesh and prescribing it to others even for medicine have been further emphasized. We also get the knowledge that the superstitious custom of propitiating certain deities by women for getting an issue (preferably a son), which was so devoutly followed by them in former days and which is extant even to-day in almost all parts of India, existed in very ancient times and that its germs may be said to have been in existence in India even before the composition of the Jain Agamas (i e roughly even before the 4th or the 5th century B C)

The eighth lecture does not give us any other new information but it further emphasizes the evil

fruits of eating flesh, and the greater emphasis has been specially laid upon the evil fruits of eating the flesh of various kinds of fish probably to enlighten people who might be eating the flesh of fish much more than that of any other animals, or it might have been meant for the enlightenment of a certain class of persons who as even to-day consider the eating of the flesh of fish as less harmful and less irreligious than the eating of the flesh of any other animals.

The ninth lecture puts forth a vivid picture of the nature of this human world in which men and women for the sake of gratifying their emotions and passions by which they are greatly swayed do not hesitate to commit even great sins like murder. It casts a shadow of many an intrigue and intreacy so often employed in this world by men and women who are completely overpowered by the evil influence of lust and other passionate desires which are the root-cause of worldly miseries. The intrigues of women especially play an important part in the drama of this miserable worldly life. The mothers of the four hundred ninty-nine queens of King Sihassana conspire and decide to kill Sāmā the only beloved queen of king Sihassana because the latter did not

make love to their daughters The plot is, however, soon discovered by the king who put all those mothers and their daughters to death by putting them in a palace and setting it on fire one night Greatly enamoured, as he was, of queen Sāmā he did not think over the wicked nature of the heinous act that he had done and as a result of this wicked act he was re-born in hell and after that as Devadatt^a. This second episode of Devadattā opens a further page of the crooked *intrigues of women*, and shows the climax which such women would reach for satisfying their lust and passions without caring even for the happiness of their own husbands This lecture, however, puts forth one good aspect of this world also It teaches us one noble and important lesson of becoming greatly devoted to our mothers which, if put in the language of the Hindu Upanisads is “मातृदेवो भव”—adore your mother as a god And the example of king Pūsanandī, given here in this respect, is worthy of imitation and praise

The tenth lecture has hardly to say anything more than what has been said in some of the foregoing lectures It emphasizes the evil fruits of leading the life of a courtesan and shows that no medicines on earth, even, can ever cure the

pains and miseries resulting from such sinful acts.

It will be seen from the above discussion that the ten lectures in the first book have all an optimistic vein and they really serve as beacon-lights to all—even to the most sinful for they show us as to how a man or a woman, who has gone even to the worst path in life and who is most sinful can after suffering for his or her evil deeds during transmigration and after making amends for the same, achieve the real happiness of salvation by taking to the path of religion and monkhood.

The Second Book appears to illustrate as it were the most important lesson of religion and monkhood which is briefly alluded to at the end of all the ten lectures in the first book and which, as we have seen has been pointed out as the only path which is capable of leading even the most sinful to the path of real happiness and bliss. It, thus serves the purpose of an important appendix to the first book and gives concrete illustrations of persons who took to that most important path of religion and monkhood and enjoyed perfect bliss here as well as in the next world.

Like the first the second Book also contains

ten lectures These, however, deal not with the wicked but righteous lives of ten persons Of these only the first is given in full details, the remaining nine being given only in bare outline.

The first lecture of Subāhu, while illustrating how Subāhu led a life of religion and monkhood, also points out the importance of giving pure alms to worthy monks with a pure intention, and it shows that if—pure alms, a worthy donor and a worthy recipient—if these three things combine, bliss and happiness reign upon this world, even gods send showers of gold and flowers and the donor of such alms obtains the happiness of heaven and final beatitude.

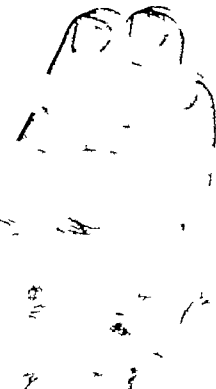
The remaining nine lectures are similar to the first, the different names of persons and places being merely substituted for those occurring in the story of Subāhu, and hence they need no comments

The descriptions and plots of the stories of the present Sūtra are mechanical and contain endless repetitions which are either to be supplied from the stories of other Sūtras or even from the previous stories of the same Sūtra. Moreover, at times the stories in the present Sūtra are quite repulsive and cast in the atmosphere of gloom and cynicism. It may be that

such stories are narrated here in order to produce aversion to worldly life in the minds of the disciples of this creed and to put before them the most sorrowful results that attend the evil actions of man in this world.

The text of Vivagruya in this edition is mainly based on Agamodaya Samiti edition with the help here and there of the Ms. which we got from Bhavanagar and the excellent edition of Dr. P. L. Vaidya. Last year one of us published the complete translation of Vivagruya the sole rights of which were handed over to the publishers. This year the publishers found that if the text with notes is appended to the translation they will be able to sell the work well in the market. Moreover they informed us that there were very few copies of Dr. P. L. Vaidya's edition in the market and that we should conveniently undertake the present task. Accordingly we undertook this edition and we hope, it will satisfy the needs of those for whom it is meant. In the end, we have to thank Prof. Abhyankar who always takes kindly interest in our work for giving us a foreword for this publication.

॥ विवागसुयं ॥



॥ दुहविवर्गे नाम पदमे सुयस्सन्वे ॥

१

। मियापुत्ते ।

§1 तेणं कालेण तेण समणं चम्पा नाम नयरी होत्था ।
[वण्णओ] । पुण्णमहे चेइए ॥

तेणं कालेण तेणं समणं समणस्स भगवओ महावीरस्स
अन्तेवासी अज्जसुहम्मं नामं अणगारे जाइनपत्ते [वण्णओ]
चोदसपुट्ठी चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धि सं- 5
परिवुट्ठे पुव्वाणुपुट्ठि, [जाव] जेणेव पुण्णमहे चेइए, अहाप-
ट्ठिरुवं [जाव] विहरइ । परिस्ता निगया । धम्म सोच्चा
निसम्म जामेव ट्ठिसि पाउब्भूया तामेव ट्ठिसि पडिगया ॥

तेण कालेण तेण समणं अज्जसुहम्मस्स अन्तेवासी
अज्जजम्बू नाम अणगारे सत्तुस्सेहे, [जहा गोयमशमी तहा, 10
जाव] आणफोट्ठो° विहरइ । तए णं अज्जजम्बू नामं अणगारे
जायसहे [जाव] जेणेव अज्जसुहम्मं अणगारे तेणेव उवागए
तिस्सुत्तो आयाहिणपयाहिण करेइ । २ वन्दइ नमंसइ । २
[जाव] पज्जुवासइ । २ एव वयासी ॥

§2 “जइ ण, भन्ते, समणेण भगवया महावीरेणं 15
[जाव] संपत्तेण दसमस्स अट्ठस्स पण्हावागरणाणं
अयमहे पत्तत्ते, एक्कारसमस्स णं, भन्ते, अट्ठस्स विवागसुय-
स्स समणेण [जाव] सपत्तेण के अट्ठे पत्तत्ते ?” ॥

तत्र जं अञ्जसुहम्मे अणगारे अम्भु अणगारं बरं वयासी ।
 “ बरं लल्लु, अम्भु, समयेजं [आव] संपत्तेयं पञ्चारखमस्त
 अहस्त विभागसुपम्भु होमुपकल्पया पप्रत्ता । त अहा,
 सुहविभागो य सुहविभागो य ” ॥

5

“ अह य, मन्ते समयेजं [आव] संपत्तेयं पञ्चारखम
 स्त अहस्त विभागसुपम्भु हो मुपकल्पयस्त सुहविभागो
 समयेजं [आव] संपत्तेयं अह अहपया पप्रत्ता ” ॥

10

तत्र जं अञ्जसुहम्मे अणगारे अम्भु अणगारं बरं वयासी ।
 “ बरं लल्लु, अम्भु समयेजं [] आणगरेयं तित्थगरेज [आव]
 संपत्तेज सुहविभागो बरं अहपया पप्रत्ता, त अहा

मिपापुत्ते य अहियप अमग्य सगडे बहस्सई म्भी ।
 उम्भर सोरिपवत्त य वेवत्ता य अञ्ज य ॥ १ ॥ ”

15

“ अह य मन्ते समयेजं [०] आणगरेयं तित्थगरेयं
 [आव] संपत्तेजं सुहविभागो बरं अहपया पप्रत्ता । त
 अहा मिपापुत्त य [आव] अञ्ज य, पदमस्त जं मन्ते य
 अहपणस्त सुहविभागो समयेजं [आव] संपत्तेयं जं अह
 पप्रत्त ” ॥

20

तत्र जं से सुहम्मे अणगारे अम्भु अणगारं बरं वयासी ।
 यय लल्लु, अम्भु—तजं काष्ठेयं तजं समयेजं मिपग्गामे
 नाम नयरे होत्था । बण्णमो] तस्स जं मिपग्गामस्त नयरस्त
 बहिया उत्तरदुत्तियमे हिंसीमाय अण्णपाययै नाम अञ्जाये
 होत्था सण्णोत्थ ” (बण्णमो) । तत्थ जं सुहम्मेस्त अण्णस्त
 अण्णायययै होत्था विप्याय [अहा पुण्णे] । तत्थ जं
 मिपग्गामे नयरे विजय नाम वत्तिर राया परिबसह

[वण्णथो] । तस्स ण विजयस्स सत्तियस्स मिया
नामं देवी होत्था अहीण^० [वण्णथो] ॥

तस्स ण विजयस्स सत्तियस्स पुत्ते मियाए देवीए
अत्तए मियापुत्ते नाम दारए होत्था जाइअन्धे जाइमूए
जाइवहिरे जाइपडुले हुटे य वायअवे य । नत्थि ण तस्स
दारगस्स हत्था वा पाया वा कण्णा वा अच्छी वा नासा
वा । केवल से तेसिं अङ्गोवद्धान आगिई आगिइमेत्ते ॥

तए ण सा मिया देवी त मियापुत्त दारग रहस्मि-
यसि भूमिधरसि रहस्सिएण भत्तपाणेण पडिजागरमाणी
२ विहरइ ॥

§ ३ तत्थ ण मियग्गामे नयरे एगे जाइअन्धे पुरिसे
परिचसइ । से ण एगेण सच्चक्खुएण पुरिसेण पुरओदण्टण
पगडिहज्जमाणे २ फुट्टहडाहटसोसे मच्छियाचटगरपहकरेण
अन्निज्जमाणमग्गे मियग्गामे नयरे गेहे गेहे कालुणवडियाए
वित्ति कप्पेमाणे विहरइ ॥

तेण कालेण तेण समणं समणे भगवं महावीरे [जाव]
समोसरिए [जाव] परिसा निग्गया । तए णं से विजए सत्तिए
इमीए कटाय लहट्टे समाणे, [जह कूणिए तहा] निग्गए [जाव]
पज्जुवासइ । तए ण से जाइअन्धे पुरिसे त महया जणसइ [जाव]
सुणेत्ता त पुरिसं एव वयासी । “ किं ण, देवाणुप्पिया,
अज्ज मियग्गामे नयरे इन्दमहे इ वा [जाव] निग्गच्छइ ? ” ॥

तए ण से पुरिसे त जाइअन्धपुरिसं एव वयासी ।
“ नो गलु, देवाणुप्पिया, उन्दमहे इ वा [जाव] निग्गच्छइ ।
एवं गलु, देवाणुप्पिया, समणे [जाव] विहरइ, तए ण एए
[जाव] निग्गच्छन्ति ” ॥

तए ण से अन्धपुरिसे तं पुरिसं एव वयासी । “ ग-
च्छामो णं देवाणुप्पिया, अम्हे वि समणं भगवं [जाव]
पज्जुवासामो ” ॥

तद्वत् तेन आरम्भे पुरिसे तेन पुरमोदण्डवत् पुरि-
 सेन पण्डितवत्तमात्रे १ जेनेह समवे मगवे महावीरे तेनेह
 5 उवाचर तिक्कुत्तो भायाद्विजयपाद्विने करे । २ पण्डर
 ममसर । ३ [आद्य] पण्डुवासर । ॥

तद्वत् तेन समवे मगवे महावीरे विजयस्त पत्तिपस्त
 तीसे प [] धम्ममारकवा, [आद्य] परिसा पडिगया विजय
 वि गय ॥

10 ॥४ तेन कस्सेन तेन समवेन समवेस्त मगवमो महावी
 रस्त जेने भन्तेपासी एवमूर्ध नाम भयगारे [आद्य] विहर ।
 तद्वत् तेन समवे गोपमे तं आरम्भपुरिसे पाछर । ५ काय
 सङ्गहे [आद्य] पण्ड वपासी । ॥ अतिथि पं, भन्ते केर पुरिसे
 आरम्भे आरम्भ्याद्वे १ ॥ ॥

15 इत्था अतिथि ॥ ।

कहं नं, भन्ते से पुरिसे आरम्भे आरम्भ्याद्वे १ ॥

एवं कसु भाषमा । इहय मियगामे भयरे विज
 यस्त अतिथिस्त पुत्त मियादेवीर अत्तर मियापुत्ते नाम
 20 वारण आरम्भ आरम्भ्याद्वे । नत्ति पं तस्त वारणस्त
 [आद्य] वापिहमेत्ते । तद्वत् तेन मियादेवी [आद्य] पडिवायर
 मापी १ विहर ॥ ।

तद्वत् तेन मगवे भाषमं सुमवेन मगवे महावीरं पण्डर
 ममसर । २ एवं वपासी । ॥ एवमि पं, भन्ते कहे गुप्पेहि
 धम्मपुषाए समावे मियापुत्तं वारणं पत्तिपत्त ॥ ॥

25 “महासुहं देवाणुप्पिया ॥” ॥

तद्वत् तेन समवे भाषमे समवेन मगवया महावीरेन
 धम्मपुषाए समावे इत्तुइ सुमवेस्त मगवमा महावीरस्त
 अन्तिपामा पडिबिजयमार । ३ अनुविप [आद्य] सोहेवामे जेनेप
 मियगामे नवर तेनेह उवाचर । २ मियगामं नवरं मगवे-

मज्झेण जेणेव मियादेवीए गिहे तेणेव उवागए ॥

तए णं सा मियादेवी भगव गोयमं एज्जमाण पासइ ।
२ हट्ठुट्ठं [जाव] एव वयासी । “सदिसन्तु णं, देवाणु-
प्पिया, किमागमणप्पओयणं ? ” ॥

तए णं से भगवं गोयमे मियादेवि एवं वयासी । -5
“अहं ण, देवाणुप्पिए, तव पुत्त पासिउं हव्वमागए” ।

तए णं सा मियादेवी मियापुत्तस्स दारगस्स अणुम-
ग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ । २
भगवओ गोयमस्स पाएसु पढेइ । २ एव वयासी । “एए
ण, भन्ते, मम पुत्ते पासह ” ॥ 10

तए ण से भगव गोयमे मियादेवि एवं वयासी । “नो
खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए ।
तत्थ ण जे से तव जेट्ठे मियापुत्ते दारए जाइअन्धे जाइअ-
न्धारूवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं
भत्तपाणेण पडिजागरमाणी २ विहरसि, तं णं अहं पासिउं 15
हव्वमागए ” ।

तए णं सा मियादेवी भगवं गोयम एवं वयासी । “से
के ण, गोयमा, से तहारूवे नाणी वा तवस्सी वा जेणं
तव एसमट्ठे मम ताव रहस्सीकए तुव्वं हव्वमक्खाए जओ
णं तुव्वे जाणह ? ” ॥ 20

तए णं भगवं गोयमे मियादेवि एवं वयासी । “एवं
खलु, देवाणुप्पिए, मम भ्रम्मायरिए समणे भगवं महावीरे,
जओ ण अह जाणामि ” ॥

जाव च ण मियादेवी भगवया गोयमेण सद्धि एयमट्ठ
संलवइ, ताव च णं मियापुत्तस्स दारगस्स भत्तवेला जाया 25
यावि होत्था ।

तए णं सा मियादेवी भगवं गोयमं एवं
वयासी । “तुव्वे ण, भन्ते, इहं चेव चिट्ठह, जा णं अहं
तुव्वं मियापुत्तं दारगं उवदंसेमि ” त्ति कट्ठु जेणेव भत्त-

पापघरे तेवेव उवागच्छ । २ वत्सपरिषद्वयं करो । २
 कहुसगदिर्षं गिच्छ । २ विरुद्धस्त असत्तपापकारमसारम
 स्त भरो । २ त कहुसगदिर्षं अशुक्रहृदमात्री २ जेवामेव
 ममर्ष गोयमे तेवेव उवागच्छ । १ ममर्ष गोयम एव
 5 बपासी । “एव तं तुम्हे, मम्हे, मम अशुगच्छ, आ नं
 नर्षं तुम्हं मिपापुत्तं दारणं उवर्सेमि ” । तए नं से ममर्ष
 गोयमे मिपादेवि पिदुमो समशुगच्छ ॥

तए नं सा मिपादेवी त कहुसगदिर्षं अशुक्रहृदमात्री
 २ जेवेव भूमिघरे तेवेव उवागच्छ । २ अउप्युदेवं वरयेवं
 10 मुहं बन्धे । मुहं बन्धमात्री ममर्षं नापमे एवं बपासी ।
 “ तुम्हे वि नं मम्हे, मुहपासिपाए मुहं बन्धे ” । तए नं
 से ममर्ष गोयमे मिपादेवीए एवं शुच समानं मुहपोसिपाए
 मुहं बन्धे । तए नं सा मिपादेवी परंमुही भूमिपरस्त उवार्
 विहाडे । तए नं गन्धे निमाच्छ । से अहानामए महिमडे
 15 इ पा सत्यकडेवरे इ वा [जाय] तमो वि नं नं विदुतपाए
 येव [जाय] गन्धे पधते ॥

तए नं से मिपापुत्ते दारण तस्स विरुद्धस्त
 असत्तपापकारमसारमस्त गन्धेव नमिभूए समाने तसि
 विरुद्धंति असत्तपापकारमसारमंति मुच्छिण [] तं
 20 विरुद्धं असत्त* [इ] वासपय माहारे । २ जिव्यामेव विरु
 से । २ तमो पच्छ पयसाए व साविपसाए व परिणामेह,
 तं पि नं पूर्वं व साविपसाए व परिणामेह, तं पि नं
 पूर्वं व साविर्षं व माहारे ॥

तए नं ममर्षमा गोयमस्त तं मिपापुत्त दारणं वासिप
 25 अयमेपादेव अमहत्ति [५] समुपगिज्जता । “ अहो नं इमे
 दारण पुपयेत्तपानं बुद्धिज्जावं बुप्यदिहन्तावं असुमानं

पावाणं कडाणं कम्माणं पावग फलवित्तिविसेस पच्चणु-
भवमाणे विहरइ । न मे दिट्ठा नरगा वा नेरइया वा । पच्चक्ख
खलु अयं पुरिसे नगरपडिसुविय वेयणं वेयइ ” त्ति कट्ठु
मिय देवि आपुच्छइ । २ मियाए देवीए गिहाओ पडिनि-
क्खमइ । २ मियग्गामं नयरं मज्झमज्जेणं निग्गच्छइ । २ जेणेव 5
समणे भगवं महावीरे तेणेव उवागच्छइ । २ समणं भगवं
महावीरं तिकलुत्तो आयाहिणपयाहिण करेइ । २ वन्दइ नमं-
सइ । २ एवं वयासी । “एव खलु अहं तुम्हेहि अब्भणुन्नाए
जेणेव मियाए देवीए गिहे तेणेव उवागए । तए ण सा
मियादेयी ममं एज्जमाणं पासइ । २ इट्ठा [०] तं चेव सव्वं 10
[जाव] पृथं च सोणिय च आहारेइ । तए णं मम इमे अज्झ-
त्थिए [८] ‘अहो णं इमे ढारए पुरा [जाव] विहरइ ’ ॥—

§§ 5 6 से णं भन्ते, पुरिसे पुव्वभवे के आसी ? कयरंसि
गामंसि वा नयरंसि वा ? किं वा दच्चा किं वा मोच्चा किं
वा समायरित्ता केसिं वा पुरा [जाव] विहरइ ? ” ॥ 1.

“गोयमा” इ समणे भगवं गोयमं एवं वयासी “एव खलु,
गोयमा, तेणं कालेण तेणं समएणं इहेव जम्बुद्वीवे दीवे भारहे
वासे नयदुवारे नामं नयरे होत्था रिद्धत्थिमिय° [वण्णओ] ।
तत्थ णं सयदुवारे नयरे वणवई नामं राया होत्था [वण्णओ] ।
तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुर- 2
त्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थि-
मियसमिद्धे । तस्स णं विजयवद्धमाणस्स खेडस्स पञ्च
गामसयाई आभोए यावि होत्था । तत्थ णं विजयवद्धमाणे
खेडे इक्काई नामं रट्ठकुडे होत्था अहम्मिए [जाव] टुप्पडि-

याजन्ते । से चं इकार्दं एतकुडे विजयवज्रमायस्त खंडस्त
पञ्चार्दं गामसपार्चं आदेवर्चं [आध] पासेमाये विहर ।

तए चं से इकार्दं विजयवज्रमायस्त खंडस्त पञ्च गाम-
सपार्चं बहुरि करेदि य भरेदि य बिडीदि य उफकादि य
5 परामवेदि य वेग्गेदि य मेग्गेदि य कुम्भेदि य कंठपोसेदि य
आम्बीबवेदि य फय्योदेदि य मोबीकेमाये १ बिहम्मेमाये
२ तग्गेमाये २ ताळेमाये २ निदये करेमाये १ विहर ।

तए चं से इकार्दं एतकुडे विजयवज्रमायस्त खंडस्त बहुरि
राइसरतसबत्माइबिपकोडुबिपसेदिसत्यबाहार्चं यम्मेदि य
10 बहुरि गामेहगगपुरिसार्चं बहुरि कग्गेसु य कारमेसु य मम्मेसु
य गुम्मेसु य निष्ठएसु य बवहारेसु य सुयमाये मय
'न सुभेमि , मसुयमाये मय 'सुभेमि । एवं पस्तमाये
मासमाये गिण्डमाये क्षात्रमाये ॥

तए चं से इकार्दं एतकुडे वयकम्मे वयप्यहाये वयविग्गे
15 वयसमापारे सुबहु पावकम्म कळिकसुस समविजयमाये
विहर । तए चं तस्त इकार्दयस्त एतकुडस्त अघया कपार
छपेरगसि जमगसमगमिष खोसस रोपायडा पाठम्प्या ।
तं मदा,

सासे कासे जर दाह कुञ्जिस्ससुरे मंगदरे ।

वरिसा भजीरए विहीमुइसुळे अकारए ।

अच्छिनेयया कण्ठवेयया कण्ठ उवरे कोडे ॥

तए चं से इकार्दं एतकुडे साससदि येनायदेदि भमिभूष
समाये कोहम्भियपुरिसे सहावेर । १ एवं बपासी । “गच्छ
चं तुम्हे, देवाधुयिया, विजयवज्रमाये सेडे सिमाइमतिग
25 बउकचप्यप्यहायहपदेसु मइया मइया सरेचं उग्गेसेमाया

२ एव वयह । 'इहं खलु, देवाणुप्पिया, इक्काईरट्टकुडस्स
सरीरगंसि सोलस रोगायङ्का पाउव्भूया । तं जद्दा, सासे
कासे जरे [जाव] कोढे । त जो णं इच्छइ, देवाणुप्पिया,
वेज्जो वा वेज्जपुत्तो वा जाणओ जाणयपुत्तो वा तेगिच्छी
वा तेगिच्छिपुत्तो वा इक्काईरट्टकुडस्स तेसिं सोलसण्हं रो- 5
गायङ्काण एगमवि रोगायङ्कं उवसामित्तए, तस्स णं इक्काई
रट्टकुडे विउलं अत्थसंपायण दलयइ । दोच्च पि तच्च पि
उग्घोसेह, एयमाणत्तिय पच्चप्पिणह " । तए णं ते
कोहुम्वियपुरिसा [जाव] पच्चप्पिणन्ति । तए णं
विजयवद्धमाणे खेडे इम एयारूव उग्घोसणं सोच्चा 10
निसम्म वहवे वेज्जा य [६] सत्थकोसहत्थगया सएहिन्तो २
गिहेहिन्तो पड्डिनिकखमन्ति । २ विजयवद्धमाणस्स खेडस्स
मज्झमज्झेणं जेणेव इक्काईरट्टकुडस्स गिहे तेणेव उवागच्छन्ति । २
इक्काईरट्टकुडस्स सरीरगं परामुसन्ति । २ तेसिं रोगाण निदाणं
पुच्छन्ति । २ वहूहिं अब्भंगेहि य उव्वट्टणेहि य सिणेह- 15
पाणेहि य वमणेहि य विरेयणेहि य अवदहणाहि य
अवण्ढाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरूहेहि
य सिरावेहेहि य तच्छणेहि य पच्छणेहि य सिरोवत्थीहि
य तप्पणाहि य पुट्पागेहि य छल्लोहि य मूलेहि य कन्देहि
य पत्तेहि य पुप्फेहि य फलेहि य वीएहि य सिलियाहि 20
य गुल्याहि य ओसहेहि य भेसज्जेहि य इच्छन्ति तेसिं
सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, नो
चेव णं सचाएन्ति उवसामित्तए । तए णं ते वहवे वेज्जा
य वेज्जपुत्ता य जाहे नो संचाएन्ति तेसिं सोलसण्हं रोगा-
यङ्काणं एगमवि रोगायङ्क उवसामित्तए, ताहे, सन्ता तन्ता 25

परितमता ज्ञामेव विंति पादम्भूया तामेव विंति पद्विमया ॥

तत्र च रकारं एतुके वेन्देहि य [६] पद्विपारबिम्ब
परिवारमपदिचिते निबिडोसदमेसग्ये सोळसरोगापद्विं य
मिमूय समाने एते य एते य [आब] अन्तेठरे य मुष्मि
५ एते य एते य असाधमाये पत्तेमाये पीहेमाये अमिदस
माये अह्नुद्वयसहे अह्नुद्वयज्जाई बाससवार परमादय पा
सदता बाधमासे काळ किष्वा रमीसे एपप्यमाय पुद्वीय
तलोसेय सायरोबमद्विरयसु नेरद्वयताय उद्वयने । से च
तमा अन्तरं उम्भट्टिचा इहेव मियम्पामे वयरे विजयस्त
१० अतिपस्त मियाय रेवीर कुम्भिति पुत्तताय उद्वयने ॥

तत्र च तीसे मियाय रेवीर सरीरे वेयया पादम्भूया
अज्जका [आब] पुद्विपाता । अयमिह य च मियापुसे वारय
मियाय रेवीर कुम्भिति गम्भताय उद्वयने तयमिह य च
मियावेवी विजयस्त अविद्व अकस्ता अयिया अमनुजा
१५ अमवामा जाया पादि होत्या ॥

तत्र च तीसे मियाय रेवीर अयया कया पुम्भरताय
तअयसमयसि कुद्वमजापरियाय आगप्यापीय इमे यया
कहे अयुत्तिप [आब] समुप्यज्जत्पा । “अई अहु अई विज
यस्त अतिपस्त पुम्भि इहा [६] वेन्ना वेत्तासिया अयुमया
३० वासी । अयमिह य च अम इमे गम्मे कुम्भिति गम्भताय
उद्वयने, तयमिह य च अह विजयस्त अतिपस्त अविद्व
[आब] अमवामा जाया पादि होत्या मिच्छा य विजय
अतिप अम नामे वा गोय वा गिन्दतद वा किम्भ पुम्भ
इत्तय वा परिसोग वा । तं सेयं अमु अम अयं गम्भ अद्वि
२५ गम्भसाक्यादि य पादयादि य गादयादि य मारयादि य

साडित्तए वा [४] एवं संपेहेइ । २ वहूणि खाराणि य कहु-
याणि य तूवराणि य गव्वसाडणाणि य खायमाणी य पीय-
माणी य इच्छइ तं गव्वं साडित्तए वा [४] नो चेव णं से
गव्वे सडइ वा [४] । तए णं सा मियादेवी जाहे नो संचाएइ
तं गव्वं साडित्तए वा [४], ताहे सन्ता तन्ता परितन्ता अ- 5
कामिया असयंवसा तं गव्वं दुहंदुहेणं परिचहइ ॥

तस्स णं दारगस्स गव्वगयस्स चेव अट्ट नालीओ अविम-
न्तरप्पवहाओ, अट्ट नालीओ बाहिरप्पवहाओ, अट्ट पूयप्प-
वहाओ अट्ट सोणियप्पवहाओ, दुवे दुवे कण्णन्तरेसु, दुवे
दुवे अच्छिन्नन्तरेसु, दुवे नक्कन्तरेसु, दुवे दुवे धमणिअन्तरेसु 10
अभिकम्पणं अभिक्खणं पूय च सोणियं च परिसव्वमाणीओ
२ चेव चिट्ठन्ति । तस्म णं दारगस्स गव्वगयस्स चेव
अग्गिए नामं बाही पाउवभूर । जे णं से दारए आहारेइ, से
णं त्तिप्पामेव विद्धंसमागच्छइ, पूयत्ताए सोणियत्ताए य
परिणमइ, तं पि य से पूय च सोणियं आहारेइ ॥ 15

तए णं सा मियादेवी अन्नया कयाइ नवण्हं मासाणं बहु-
पुण्णाणं दारगं पयाया जाइअन्धे [जाव] आगिइमेत्ते । तए णं
सा मियादेवी तं दारगं हुंडं अन्धारूव पासइ । २ भीया [४]
अम्मघाईं सहावेइ । २ एवं वयासी । “ गच्छइ णं, टेवाणु-
प्पिया तुमं एयं दारगं एगन्ते उक्कुलडियाए उज्झाहि ” । 20

तए णं सा अम्मघाई मियादेवीए “तह” त्ति एयमहुं
पडिनुणेइ । २ जेणेव विजए खत्तिए तेणेव उवागच्छइ । २
करय परिग्गहियं [०] एवं वयासी । “ एवं एलु, न्नामी,
मियादेवी नवण्हं मासाण [जाव] आगिइमेत्ते । तए णं सा
मियादेवी तं हुंडं अन्धारूव पासइ । २ भीया तत्था उच्चि- 25

गा संज्ञापयया मम सदाबेर । २ एव यपासी । " गच्छेत् न तुम्हे, वैबाणुयिया, बर्ष दारण वपन्त उन्कुडडियाए उन्कुडडि । त संदिस्तर न, छात्री ते दारण बर्ष दगन्ते बगन्ता मि बदाहु मा " ॥

- 5 तद ए स पित्रद वसिप तीसे मम्मपार्थिप वसिप एव मर्द सोच्छा मिमम्म तदेव समन्ते बगए उदेर । २ छेयेव मिपारेबी छेयेव उवागच्छर । २ मिपारेबी एव यपासी । ' वैबाणुयिया तुम्मे पदमं गप्पे । त जर ए तुम्मे एव दगन्ते उन्कुडडियाए बगन्तसि तन्नो पं तुम्मे पपा नो पिता मविस्सर । तो नं तुमं बर्ष दारणं रदस्सिपमंसि मूमिपटंसि रदस्सिबर्षं मत्तपायेवं पडिजागत्तापी विहरदि, तो ए तुम्मे पपा पिता मविस्सर " ।

- तद ए सा मिपारेबी पित्रदस्त वसिपस्त 'तद सि वपमर्द विपएवं पडित्तणे । २ त दारणं रदस्सिपसि मूमिपटंसि रदस्सिपएव मत्तपायेवं पडिजागत्तापी विहर ।

- 15 बर्ष बत्तु, गोपमा, मिपापुत्ते दारण पुत्तपोत्तवार्ण [आव] एवणुमवमाम्मे विहर " ॥

§ 7 " मिपापुत्ते न, मन्ते दारण इवो कात्तमासे कात्त कदि गमिदिर, कदि वववगिदिर ? " ॥

- 20 " गोपमा मिपापुत्ते दारण छम्भीर्षं वासाई वत्ताउर्षं पात्तरत्ता कात्तमासे कात्तं किच्चा रदेव वम्भुदीये बीरे मा रदे वासे वेयइदगिरिपत्तमूळे सीइकुडंसि सीइत्तार एववत्तावाहिर । से नं तत्त सीदे मविस्सर वदम्मिद [आव] साइ सिप, सुबहु पार्ष [आव] समगिज्जर । २ कात्तमासे कात्त

- 35 किच्चा इमीसे एवण्यमाए बुद्धीए ववोत्तत्ताएवमदिरत्तु

[जाव] उववज्जिहिइ । से णं तओ अणन्तर उव्वट्ठित्ता
सरीसवेसु उववज्जिहिइ । तत्थ णं कालं किच्चा दोच्चाए
पुढवीए उक्कोसेणं तिण्णि सागरोवमाइं [०] । से णं तओ
अणन्तर उव्वट्ठित्ता पक्खीसु उववज्जिहिइ । तत्थ वि कालं
किच्चा तच्चाए पुढवीए सत्त सागरोवमाइं [०] । से ण तओ 5
सीहेसु य [०], तयाणन्तरं चोत्थीए उरगो, पञ्चमीए इत्थी,
छट्ठीए मणुओ अहे सत्तमीए । तओ अणन्तर उव्वट्ठित्ता से
जाइं इमाइ जलयरपञ्चिन्दियतिरिक्खजोणियाणं मच्छकच्छव-
गाहमगरसुसुमाराईण अद्धतेरसजाइकुलकोडिजोणिपमुहसय-
सहस्साइं भुज्जो तत्थ णं एगेमेगंसि जोणिविहाणंसि अणे- 10
गसयसहस्सखुत्तो उद्दाइत्ता उद्दाइत्ता तत्थ भुज्जो भुज्जो
पच्चायाइस्सइ । से णं तओ उव्वट्ठित्ता, [०] एवं चउपपसु
उरपरिसप्पेसु भुयपरिसप्पेसु खहयरेसु चउरिन्दिषसु तेइ-
न्दिषसु वेइन्दिषसु वणप्फइएसु कहुयरुक्खेसु कहुयदुद्धिएसु
चाउ° तेउ° आउ° पुढवीकाएसु अणेगसयसहस्सखुत्तो[०] । से 15
णं तओ अणन्तर उव्वट्ठित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चा-
याहिइ । से णं तत्थ उम्मुक्कवालभावे [जाव] अन्नया कयाइ
पढमपाउसंसि गङ्गाए महानईए खलीणमट्ठियं खणमाणे
तेडीए पेल्लिए समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे से-
ट्ठिकुलसि पुमत्तोए पच्चायाइयस्सइ । से णं तत्थ उम्मुक्क[०] 20
प्पत्ते तहारूवाण थेराणं अन्तिए धम्मं [जाव] सोच्चा निस-
म्म मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से
ण तत्थ अणगारे भविस्सइ ईरियासमिए [जाव] वम्भयारी ।
से णं तत्थ वहुइं वासाइं सामण्णपरियागं पाउणित्ता आलो-
इअपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे 25
कप्पे देवत्ताए उववज्जिहिइ । से णं तओ अणन्तरं चयं

आस्ता महाविदेहे वासे आरं कुम्हारं मन्थि मङ्गहारं [अथ
स्वप्नये स वैव वत्तन्वय कम्पनो आप] सिम्झिहिर ॥

एवं ककु, अम्भु समयेवं मगवया महाधीरेवं [आव]
संपत्तेयं पुद्गविवागार्वं पद्मस्स अम्भपवस्स अयमद्दे पद्मसे
४ ति वेमि ॥

२

। उज्झिस्सयप् ।

१४ " आरं मन्थे समयेवं [आव] संपत्तेयं पुद्गविवागार्वं
पद्मस्स अम्भपवस्स अयमद्दे पद्मसे दोष्कस्स भं मन्थे,
१० अम्भपवस्स पुद्गविवागार्वं समयेवं [आव] संपत्तेयं हे अद्दे
पद्मसे । ॥

तप न से सुहम्मै अजगारे अम्भुं अजगारं एवं कयासी
" एवं ककु, अम्भु—

तेवं काळेण तेवं समद्वय वाचियगामे वामं वयरे होत्वा
१५ रिद्धत्थिमिदमभिदे । तस्स भं वाचियगामस्स उत्तरपुच्छियमे
विसिमाव हूर्हपसासे नाम उज्झाये होत्वा । तत्थ भं हूर्हप-
सासे सुहम्मस्स अजकस्स अजलायपये होत्वा । तत्थ वं
वाचियगामे मित्त नाम राधा होत्वा [अज्जमो] । तस्स न
मित्तस्स ग्घो मिरी नाम देवी होत्वा [अज्जमो] ॥
२० तत्थ भं वाचियगामे कामकस्या नाम यणिया होत्वा
अहीणं [आव] सुहया वाचत्तरिकडापविद्या अउत्तद्विगजिया
गुण्योयवेया अगूणतीसविसेसे गममाजी एक्कवीसरगुण्यहाया
एलीनपुरिमायमारकुसला नवइसुत्तपविबोहिया अङ्गारसदे
सीमा नधिमाराया सिंगारत्तारवाडवैसा नीपरत्तगन्धव्वन
२५ इकुसला मगवगयमन्थिपविदिपविडासत्तद्विपचंठावमिउय

जुत्तोवयारकुसला सुन्दरथणजहणवयणकरचरणनयणलावण-
विलासकलिया असियज्जया सहस्सलम्भा विदिण्णल्लत्त-
चामरवालवीयणीया कण्णीरहण्णयाया यावि होत्था । वह्णं
गणियासयसहम्साणं आहेवच्चं [जाव] विहरइ ॥

६९ तत्थ णं वाणियगामे विजयमित्ते नाम सत्थवाहे
परिवसइ अइहे [०] । तस्स णं विजयमित्तस्स सुभहा नामं
मारिया होत्था अहीण° [०] । तस्स णं विजयमित्तस्स पुत्ते
सुभहाए मारियाए अत्तए उज्ज्वयए नामं दारए होत्था अ-
हीण° [जाव] सुरूवे ।

तेणं कालेणं तेणं समणं समणे भगवं महावीरे समो- 10
सहे । परिसा निग्गया । राया जहा कुणिओ तहा निग्गओ ।
घम्मो कहियो । परिसा पडिगया । राया य गओ । तेणं
कालेणं तेणं समणं समणस्स भगवओ महावीरस्स जेट्ठे अ-
न्तेवासी इन्दभृई नामं अणगारे [जाव] °लेस्से छट्ठट्ठेणं,
जहा पवत्तीए पढम° [जाव] जेणेव वाणियगामे नयरे 15
तेणेव उवागच्छइ । २ उच्चनीय° [०] अडमाणे जेणेव राय-
मग्गे तेणेव ओगाहे । तत्थ णं वहवे दत्थो पासइ सनद्धव-
द्धवम्मियगुहियउप्पीलियकच्चे उहामियघण्टे नानामणिरयण-
विचिहणेवेज्जउत्तरकञ्चुडज्जे पडिकप्पिए अयपडानवरपञ्चा-
मेलआरूढदत्थारोहे गहियाउहप्पहरणं । अन्न य तत्थ वहवे 20
आसे पासइ सनद्धवद्धवम्मियगुडिण आविद्धगुटे ओसारिय-
पम्परे उत्तरकञ्चुदयओचूलमुहचण्डावरचामरथासगपरिम-
ण्डियकडिण आम्हवासारोहे गहियाउहप्पहरणे अन्ने य तत्थ
वहवे पुरिसे पासइ सनद्धवद्धवम्मियकवए उप्पीलियमरास
णपट्टिए पिण्डगेवेज्जे विमलवरवद्धचिन्वपट्टं गहियाउहप्प- 25

- हरणे । तेसि जं जं पुरिसाचं मज्झमं वरुं पुरिसं पासां जव-
 ओइपवण्यं वडितवण्यतास मेइतुपिययसं वज्झवण्यवि-
 वहुपनिपाव कण्ठेगुवरत्तमसुवामं सुवण्णगुण्डिपगसं सुवण्यं
 वज्झपावपियं विहंविहं वेव विज्झमामं कागविमंसां वा-
 ४ विमलं पावं जवणरगसव्हं इम्ममाव भवेपनरगारीसंपरि
 बुई वण्वरे वण्वरे वण्डपइइयं वग्गोसिग्गमामं
 इमं जं जं ववावणं वग्गोसणं पडिसुवेर । नो
 वज्झ वेवापुपिया, उज्झियवस्स वारगस्स केइ राया वा
 रायपुत्तो वा जवण्णहा, जण्यो से तवाइ कम्महा जव
 10 रज्झन्ति ॥

- § 10 तर जं से मज्झमा गोपमस्स तं पुरिसं पासि
 ता इमे मज्झत्थिण [५] । “यद्दो जं इमे पुरिसे [आव] वर
 पपडिक्कः वेवण वेवण सि कहु वाजियगामे नयरे उव
 बीपमज्झिमकुछां [आव] मज्झमावे मज्झपग्गसं समुदायियं
 15 विण्णर । १ वाजियगामे नयरे मज्झमग्गोवे [आव] पडिदंसेर ।
 २ समजं मगव महावीरं वण्णर नमंसर । २ एव वयासी ।
 ‘ वरं वज्झ मई, मन्ते, तुप्पेहि वग्गगुण्णर समावे वाजि
 पगाम [आव] तवैव वेयर । से जं मन्ते पुरिसे पुण्यमवे
 के मासी [आव] पवणुमवमाणे विहरर ? ॥

- 20 एव वज्झ गोपमा-संवे कण्ठेवं तवै तमवणं इहेव
 उम्पुहीवे बीडे मारहे पासे इत्थिणाउरे नार्म नयरे होत्था
 रिण्ण [] । तत्थ जं इत्थिणाउरे नयरे सुगम्मे नार्म राया
 होत्था मइया [०] । तत्थ जं इत्थिणाउरे बहुमज्झमसमाप
 वत्थ जं मई पगे गामग्गवण होत्था वज्झवग्गमसपसंविधिडे
 25 पासारूप ४) । तत्थ जं वडवे नगरनोक्कवावं उवाडा य ज

णाहा य नगरगावीओ य नगरवसभा य नगरवलीवहा य
नगरपट्टयाओ य पउरतणपाणिया निव्वया निरुवसग्गा
मुहंसुहेणं परिवसन्ति ॥

तत्थ णं हत्थिणाउरे नयरे भीमे नामं कुडग्गाहे होत्था
अहम्मिण [जाव] दुप्पडियाणन्ते । तस्स णं भीमस्स कुड-
ग्गाहस्स उप्पला नामं भारिया होत्था अहीण° [०] । तणं 5
सा उप्पला कुडग्गाहिणी अन्नया कयाइ आवन्नसत्ता जाया
यावि होत्था । तणं तीसे उप्पलाए कुडग्गाहिणीए तिण्हं
मासाणं बहुपडिपुण्णाणं अयमेवारूवे दोहले पाउव्वभूए । “घ-
न्नाओ णं ताओ अम्मयाओ [४] [जाव] सुलङ्गे जम्मजीविय-
फले, जाओ ण नगरगोरूवाणं सणाहाण य [जाव] वसभाण य 10
ऊहेहि य यणेहि य वसणेहि य छेप्पाहि य ककुहेहि य
वहेहि य कण्णेहि य अच्छीहि य नासाहि य जिव्वाहि य
ओहेहि य कम्बलेहि य सोल्लेहि य तल्लिएहि य मज्जिएहि
य परिसुक्केहि य लावणेहि य सुर च महुं च मेरुं च
जाइ च मीहुं च पम्भ च आसाएमाणीओ विसाएमाणीओ 51
परिभुज्जेमाणीओ परिभाएमाणीओ दोहलं विणेन्ति । तं जइ णं
अहमवि वट्ठण नगर° [जाव] विणिज्जामि’ त्ति कट्ठ, तंसि
दोहलसि अविणिज्जमाणंमि सुक्का भुक्खा निम्मंसा ओलुग्गस-
रीरानित्तेया दीणमिणवयणा पण्डुल्लश्यमुहा ओमन्नियनयण
वयणरुमला जहोड्यं पुण्डवन्थगन्धमल्लालंकाराहार अपरिभुज्ज- 20
माणी करयलमलिय व्व कमलमाला ओहय° [जाव] झियाइ ॥

इमं च णं भीमे कुडग्गाहे जेणेव उप्पला कुडग्गाहिणी
तेणेव उवागच्छइ । २ ओहय° [जाव] पासइ । २ एवं वयासी ।
‘ किं ण तुमे, देवाणुप्पिण, ओहय° [जाव] झियासि ’ ॥

तणं सा उप्पला भारिया भीमं कुडग्गाहं एवं 25

बयासी । 'एवं वसु, देवाशुष्यया, मम तिष्ठं मासायं बहु
 पट्टिपुण्यायं दोहया पाठ्य्मूया । 'यथा य तापो आसो र्व
 बहुर्न गोरुवाय ऊहेहि या [आय] आयेहि य सुरं य [५]
 आसायमायीमो [३] 'दोहय विजेसि । तय य अह, देवाशु
 ६ प्यया तसि दोहयसि मयिचिउमार्जसि [आय] क्षियामि ॥

तय यं से मीमे कुडगाहे उप्पहं मारिय एवं बयासी ।

'मा नं तुम, देवाशुष्यया ओहय' [६] क्षियाहि । अहं नं
 तदा करिस्सामि अहा नं तव दोहयस्स मयसी मयिस्स ।
 ताहि एताहि [५] [आय] वप्पहि समासास । तय नं से
 10 मीमे कुडगाहे मइरत्तवाउसमयसि एगे अवीर संवड'
 [आय] पइरणे सयामो गिहामो निम्पच्छ । २ इत्थिप्पाउरे
 नयरे मज्झिमग्गेणं अयेय गोमवड्ढे तयव उवाणय । २ बहुयं
 नगरगोरुपायं [आय] वसमाण य मय्येगारयायं ऊहे छिन्हा
 [आय] अर्य्येगारयायं कम्बळे छिन्हा, मय्येगारयायं अयमया
 15 नं अवावहायं यियेहे । २ अयय सव गिह तेयव उवा
 मच्छ । २ उप्पछाय कुडगादिणीर उवये । तय नं सा
 उप्पछामारियातेहि बहुहि गार्मसहि सासहि य सुरं य [५] आ
 सायमायी न दोहय विज । तय नं सा उप्पछा कुडगादिणी
 संपुण्यदोहया समानिपदाहया विजीपदाहया बोप्पिअयो
 20 इमा संपघदाहमा न गार्मं सुदेसुदेयं परिवहर । तय नं सा
 उप्पमा कुडगादिणी मयया कपार नवणं मासायं बहुपट्टि
 पुण्याय वारण पयाया ॥

§ 11 तय नं तेयं वारण आयमेत्तय येय मयया मयया
 सरेण विपुट्ट पिसरे मारणिज । तय नं तस्म वारणस्स
 25 मारणिपसं साया विसम्म इत्थिप्पाउरे नयरे वड्ढे न

गरगोरूवा [जाव] वसभा य भीया [०] उज्ज्वगा सव्वओ
समन्ता विप्पलाइत्था । तए णं तरस दारगस्स अम्मापियरो
अयमेयारूयं नामधेज्ज करेन्ति “जम्हा णं अम्ह इमेण दार-
णं जायमेत्तेण चेव महया चिच्चीसहेणं विघुटे विस्सरे
आरसिण, तए ण णयस्स दारगस्स आरसियसइ सोच्चा 5
निसम्म हत्थिणाउरे बहवे नगरगोरूवा [जाव] भीया [४]
सव्वओ समन्ता विप्पलाइत्था, तम्हा णं होउ अम्ह दारण
गोत्तासए नामेण ” । तए ण से गोत्तासए दारण उम्मुक्कवा-
लभावे जाए यावि होत्था । तए णं से भीमे कुडग्गाहे
अन्नया कयाइ कालधम्मणा नजुत्ते । तए णं से गोत्तासे 10
दारण वहुणं मित्तनाइनियगसयणसंवन्धिपरियणेणं सद्धि
संपरिघुटे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कुडग्गा-
हस्स नोहरण करेइ । २ बहइ लोइयमयकिच्चाइ करेइ । तए
ण से सुनन्दे राया गोत्तासे दारयं अन्नया कयाइ सयमेव
कुडग्गाहत्ताए ठावेइ । तए ण से गोत्तासे दारण कुडग्गाहे 15
जाए यावि होत्था अहम्मिए [जाव] दुप्पडियाणन्दे । तए
ण से गोत्तासे दारण कुडग्गाहत्ताए कल्लकल्लि अद्धरत्तिय-
कालसमयसि एगे अवीए सनद्धवद्धकवए [जाव] गहियाउ-
दप्पहरणे सयाओ गिहाओ निग्गच्छइ । २ जेणेव गोमण्डवे
तेणेव उवागच्छइ । २ बहणं नगरगोरूवाणं सणाहाण य 20
[जाव] वियहेइ । २ जेणेव सए गेहे तेणेव उवागण । तए ण
से गोत्तासे कुडग्गाहे तेहि बहहि गोमसेहि य सोल्लेहि य
सुर च [६] आसाएमाणे विसाएमाणे [जाव] विहरइ । तए
णं से गोत्तासे कुडग्गाहे एयकस्से [६] सुबहु पावकम्मं सम-
ज्जिणित्ता पञ्चवाससयाइ परमाउयं पालयित्ता अट्टदुहट्ठेव- 25
गण कालमासे काल किच्चा दोच्चाए पुढवीण उक्कोमं तिसां
गरोवमट्ठिणसु नेरइणसु नेरइयत्ताए उववन्ते ॥

- § 12 तत्र ये सा विजयमित्रस्तु सत्यवाइस्तु सुमहा
 नाम मारिया आपमिदुया पात्रि होत्था आया आया दारणा
 विजिहापमावर्जन्ति । तत्र य स गोत्तासं कुङ्कमाहे दोषाप
 पुङ्कवीर मयन्तरे उष्यहिता इहेव बाप्पियामे मयरे विजय
- 5 मित्रस्तु सत्यवाइस्तु सुमहा मारियाप कुङ्कमि पुत्तत्ताव
 उववन्ते । तत्र ये सा सुमहा सत्यवाही मयया कया नव-
 न्दं मात्तामं बहुपश्चिपुण्णार्थं दारणं पयाया । तत्र ये सा सु-
 महा सत्यवाही ते दारणा आपमैत्तप येव वगन्ते उक्कुङ्कडि-
 याव उक्कुङ्कडि । २ होत्थं पि गिण्हावैर । २ भाणुपुम्भेनं सारं
- 10 कळमाजो संगापेमाजी मवइहेर । तत्र य तस्तु दारणस्तु
 मम्मापियरौ टिन्वहिपं य वन्वसुग्पासविपं य आगरिपं य
 मइया इङ्कुडोमकारममुङ्कव करेन्ति । तत्र ये तस्तु दारणस्तु
 मम्मापियरा वन्वसुग्पासमे विवसे निम्बसे संपसे वारसमे विवसे
 इमसंपाकवं गोष्म गुप्पमिप्फवं नामवेत्तं करेन्ति । “अम्हां
- 1 य मन्वं इमे दारणं आपमैत्तप येव पयन्ते उक्कुङ्कडियाप
 उम्भिय तन्हा य होइ मन्वं दारणं उम्भियप नामैव ।
 तत्र य स उम्भियप दारणं पञ्चधाईपरिग्महिप, तं मइ-
 बीरधाईप मम्भजधाईप मवइयाप कीळावणधाईप मइ-
 धाईप, यहा ववण्णं आब] निष्वाघाप गिरिक्कम्भत्तपि
- 20 विय वय्यगपायवं सुइंसुइेवं विहर । तत्र ये ये विजय
 मित्र सत्यवाही मयया कया नविमं य धरिमं य मेउत्तं य
 पानिक्कत्तं य वउम्भिं मवइया गहाय इममसमुइ पोपय
 इमेवं उवागप तत्र य ये विजयमिते तत्थ वरमसमुइ
 पापविपत्तीप निम्भुइमवइसारे मत्तावे मसरथे कळमम्मुया
- 25 मंहुत्त । तत्र ये तं विजयमितं सत्यवाइ ये अहा वरवे ई
 मन्मववमाइविपकाइमिपाम्भसेडिसम्भवाहा वववउमुइ
 पापविपत्तीप इहे विन्नुइमवइसारे कळमम्मुया वहुत्त

सुणेन्ति, ते तद्वा हत्थनिकखेपं च वाहिरभण्डसारं च गहाय
 णगन्ते अवक्कमन्ति । तए णं सा सुभद्वा सत्थवाही विजय-
 मित्तं लवणसमुद्दे पोयविवत्तीए निव्वुड्ढभण्डसारं कालधम्मणा
 संजुत्तं सुणेइ । २ महया पइसोएणं अण्फुन्ना समाणी परसु-
 नित्ता विव चम्पगलया धस त्ति धरणीयलसि सव्वङ्गेण 5
 संनिवडिया । तए णं सा सुभद्वा सत्थवाही मुहुत्तन्तरेण आ-
 सत्था समाणी बह्हि मित्तं [जाव] परिबुडा रोयमाणी
 कन्दमाणी विलवमाणी विजयमित्तसत्थवाहस्स लोइयाइं म-
 यकिच्चाइं करेइ । तए णं सा सुभद्वा सत्थवाही अन्नया
 कयाइ लवणसमुद्दोत्तरणं च लच्छिविणास च पोयविणासं 10
 च पइमरण च अणुचिन्तेमाणी २ कालधम्मणा संजुत्ता ॥

§ 13 तए णं ते नगरगुत्तिया सुभद् सत्थवाहिं काल-
 गयं जाणित्ता उज्झियण दारणं सयाओ गिहाओ निच्छुमे-
 न्ति । २ तं गिह अन्नस्स दलयन्ति । तए णं से उज्झियण
 दारण सयाओ गिहाओ निच्छुडे समाणे वाणियगामे नयरे 15
 सिंघाडगं [जाव] °पहेसु जूयखेलएसु वेसियाघरेसु पाणा-
 गारेसु य सुहंसुद्देणं परिवह्ढइ । तए णं से उज्झियण
 दारण अणोहट्टिए अणिवारिए सच्छन्दमई सइरण्णयारे म-
 ज्जप्पसङ्की चोरजूयवेसदारप्पसङ्की जाए यावि होत्था । तए
 णं से उज्झियण अन्नया कयाइ कामज्झयाए गणियाए सद्धि 20
 संपलगे जाए यावि होत्था । कामज्झयाए गणियाए सद्धि
 विउलाइ उरालाइ माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ।
 तए णं तस्स विजयमित्तस्स रत्तो अन्नया कयाइ सिरीए
 देवीए जोणिसूले पाउब्भूए यावि होत्था । नो संचाएइ विज-
 यमित्ते राया सिरीए देवीए सद्धि उरालाइं माणुस्सगाइ 25
 भोगभोगाइ भुञ्जमाणे विहरित्तए । तए णं से विजयमित्ते

राया भयया कया उज्झियदरय कामज्झयाय गयिपाय
 मिहामो निष्पुमादेर । १ कामज्झयं ययियं अम्मिन्तरियं
 डादेर । २ कामज्झयाय गयिपाय सदि उरयार मोममो
 गार् मुज्झमाये विहर । तयं से उज्झियदरय कामज्झयाय
 5 ययिपाय मिहामो निष्पुमेमाये कामज्झयाय गयिपाय मुचिय
 मिहे गदिर मज्झोपवन्ने भयत्य कत्थार सु अ रं वयिं व
 वयिन्माये उचिचत्ते तम्मये तम्हेस्से तज्झयसाये तद्दा
 वत्ते तयपियदरये तम्मावयामाविर कामज्झयाय गयिपाय
 वद्वि मन्तरयि व डिगुयि व विचययि व पविज्झयर
 10 माये १ विहर । तयं से उज्झियदरय भयया कया
 कामज्झयं ययियं अन्तर जम्मेर । २ कामज्झयाय ययिपाय
 मिहं ययियं मणुप्पविसर । २ कामज्झयाय गयिपाय
 सदि उरयार माणुस्सगार् मोममोगार् मुज्झमाये विहर ।

इमं व वं विज्झयमित्त यया [आय] पापमिहे सप्पासंका
 15 उचिमुत्तिर मणुस्सबाणुपपरिचिचत्ते जेयेव कामज्झयाय मिहे
 तेयेव उवागच्छ । २ तय व उज्झियदरय कामज्झयाय
 गयिपाय सदि उरयार मोममोगार् [आय] विहरमार्य
 पासर । २ मात्तुक्के [४] विचयियमिहं विहाळे साह
 उज्झियदरय दारयं पुरिसेहि पिण्डादेर । २ अहिमुदिमाणुक्के
 20 प्परपहारत्तं मम्ममहिषयत्तं करे । २ अममोदयवन्ण करे ।
 २ एयं विहायेयं वज्जं मायादेर । दयं कणु गोयमा,
 उज्झियदरय पुत्तपोत्तमाय कम्मार्थं [आय] पच्चशुमव
 माये विहर ।

§ 14 ' उज्झियदरं वं मत्ते दारय इमो काळमासे काळ

28 किंवा कहिं गच्छिहि, कहिं उवचिज्झिहि ? ' ।

“गोयमा, उज्झयण दारण पणवीसं वासाइं परमाउयं पाल-
इत्ता अज्जेव तिभागावसेसे दिवसे सुलीभिन्ने कए समाणे
कालमासे कालं किच्चा इमीसे रयणणभाए पुढवीए नेरइ-
यत्ताए उववज्जिहिइ । से णं तओ अणन्तर उव्वट्ठित्ता इहेव 5
जम्बुदीवे दीवे भारहे वासे वेयइढगिरिपायमूले वाणरकुलसि
वाणरत्ताए उववज्जिहिइ । से ण तत्थ उम्मुक्कवालभावे ति-
रियभोगेसु मुच्छिए गिद्धे गढिए अज्झोववन्ने जाए जाए
चाणरपेल्हए वहेइ । तं एयकम्मे [०] कालमासे कालं किच्चा
इहेव जम्बुदीवे दीवे भारहे वासे इन्दपुरे नयरे गणियाकु-
लंसि पुत्तत्ताए पच्चायाहिइ । तए णं तं दारय अम्मापियरो 10
जायमेत्तक वद्धेहिन्ति, नपुंसगकम्म सिक्खावेहिन्ति । तए
णं तस्स दारयस्स अम्मापियरो निवत्तवारसाहस्स इम षया-
रूव नामधेज्ज करेन्ति, तं जहा-‘होउ णं अम्हं इमे दारए
पियसेणे नामं नपुसए’ । तए णं से पियसेणे नपुंसए
उम्मुक्कवालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते 15
रूवेण य जोव्वणेण य लावणेण य उक्किट्ठे उक्किट्ठसरीरे
भविस्सइ । तए णं से पियसेणे नपुसए इन्दपुरे नयरे
वह्वे राईसर° [जाव] °पभिईओ वहुहि य विज्जापयोगेहि
य मन्तचुण्णेहि य हियउट्ठावणाहि य निण्हवणेहि य
पण्हवणेहि य वसीकरणेहि य आभियोगिएहि य अभियोगित्ता
उरालाइ माणुस्सगाइ भोगभोगाइ भुञ्जमाणे विहरिस्सइ ॥ 20
तए णं से पियसेणे नपुसए एयकम्मे [०] सुवहुं पावकम्मं
समज्जिणित्ता एक्कवीसं वाससए परमाउयं पालइत्ता काल-
मासे कालं किच्चा इमीसे रयणणभाए पुढवीए नेरइयत्ताए
उववज्जिहि । तन्नो सरीसवेसु, सुसुमारे, तहेव [जाव] पुढवि°
[०] । से णं तओ अणन्तरं उव्वट्ठित्ता इहेव जम्बुदीवे दीवे 25
भारहे वासे चम्पाए नयरीए महिसत्ताए पच्चायाहिइ । से
णं तत्थ अन्नया कयाइ गोट्टिल्लएहि जीवियाओ ववरोविए

समाप्ते तत्पेक्ष जग्गाय नयटीय सेट्टिकुर्लसि पुत्तत्ताए
पय्त्तायादिर । से न ताय उम्मुक्कवासमावे त्ताकवास न
राजं मत्तिप देवर्त्त बोदि [] मज्जगारे, सोइम्मे कप्पे न
नये, [आव] मत्तं करेदिर ॥ मिक्खेयो ॥ १ ॥

१

। अभग्गसेण ।

[तस्स वक्खेयी ।]

- § 15 तेव क्खेये तेव समवये पुरिमताळं नामं नये
होत्था रिदं [] । तस्म न पुरिमताळस्स नयरम्म उत्तर
10 पुरत्थिमे विसीमाए एत्थ न ममोइदसये उज्जाये । तत्थ
ये ममाइवसिस्स अक्खस्स अक्खायपये होत्था । तत्थ न
पुरिमताळे महावले नामं यथा होत्था । तत्थ न पुरिमता
ताळस्स नपरस्स उत्तरपुरत्थिमे विसीमाए देवप्पत्ते नइवी
15 खंठिया । तत्थ न साखा नामं नइवीओरपत्ती होत्था विस
मयिरिक्खन्त्तओम्मवसनिविद्वा वंलीक्खन्त्तपागाएपरिविक्कता
किञ्चसेक्कविसमप्पवायस्सिओवगुहा अम्मिन्तरपाणीया सुवुल्ल
अक्खपैरत्ता मज्जेगवण्डी विदिपअवदिच्चमिमा मण्णवैसा सुव
इयम्स वि कुवियस्स अणस्स पुण्णवैसा पावि होत्था ।
20 तत्थ न साखाइवीए ओरपत्तीए विज्जए नामं ओरसेनार्थ
परवत्तर महम्मिण [आव] ओदिपपावी, बहुमपरविग्गवज्जसे
सुरे इद्व्यहारे साहसिए सइवेदी परिवत्तर मसिक्कट्टिपदम
मत्ते । से न तत्थ साखाइवीए ओरपत्तीए पक्खं ओर
सुवार्थं नादेवक्खं [आव] रिदए ॥

§ 16 तए णं से विजए चोरसेणावई बहूणं चोराणं य
 पारदारयाए य गण्ठमेयाण य संधिच्छेयाण य खण्डपट्टाण
 य अन्तेसि च बहूणं छिन्नभिन्नवाहिराहियाणं कुड्ढे यावि
 होत्था । तए ण से विजए चोरसेणावई पुरिमताऋस्स नय-
 रस्स उत्तरपुरत्थिमिल्लं जणवय बहूहिं गामघाएहि य नगर- 5
 घाएहि य गोग्गहणेहि य वन्दिग्गहणेहि य पन्थकोट्टेहि य
 खत्तखणणेहि य ओवीलेमाणे विद्धंसेमाणे तज्जेमाणे ताले-
 माणे नित्थाणे निद्धणे निक्कणे कप्पायं करेमाणे विहरइ ।
 महव्वलस्स रत्तो अभिक्खणं [२] कप्पायं गेण्हइ । तस्स णं
 विजयस्स चोरसेणावइस्स खन्दसिरी नामं भारिया होत्था 10
 अहीण° [०] । तस्स णं विजयचोरसेणावइस्स पुत्ते खन्द-
 सिरीए भारियाए अत्तए अभगसेणे नामं ढारए होत्था
 अहीणपुण्णपश्चिन्दियसरीरे विण्णायपरिणयमेस्से जोवणगम-
 णुपत्ते ।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पुरि- 15
 मताले नयरे समोसढे । परिसा निग्गया । राया निग्गओ ।
 धम्मो कहिओ । परिसा राजा य पडिगओ । तेणं कालेणं
 तेण समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी
 गोयमे [जाव] रायमग्गं समोगाढे । नत्थ णं बहवे हत्थी पा-
 सइ, बहवे आसे, पुरिसे संनद्धवद्धकवए । तेसि णं पुरि- 20
 साणं मज्झगयं षगं पुरिसे पासइ अवओडय° [जाव] उग्घो
 सिज्जमाणं । तए णं तं पुरिसं रायपुरिसा पढमसि चच्चरंसि
 निसीयावेन्ति । २ अट्ठ चुलप्पियए अग्गओ घाएन्ति । २
 कसप्पहारेहिं तालेमाणा तालेमाणा कल्लुणं कागणिमंसाइं
 खावेन्ति । २ रुहिरपाणियं च पाएन्ति । तयाणन्तरं च णं 25
 दोच्चंसि चच्चरंसि अट्ठ चुलमाउयाओ अग्गओ घाएन्ति ।
 एवं तच्चे अट्ठ महापिउए, चउत्थे अट्ठ महामाउयाओ, पञ्चमे

पुनः ण्डे सुन्दा सत्तमे आमाइया, अहमे भूयामो नवमे
 ननुया, दसमे ननुयामो एकारसमे ननुयाई बारसमे ननु
 इयामो तेरसमे पिडसिपपया, चोरसमे पिडसिपामो
 पञ्चरसमे माठसिपापया सोखसमे माठसिपामो सत्तरसमे
 5 मामिवाभ्यो मङ्गारसमे बबसेस मिचनानियगसपचसैबन्धि
 परियन भग्गो धावन्ति । २ कसप्यहारेदि ताळेमाया
 ताळेमाया कल्लन कापभिमसारं जावेन्ति । २ उदिरपाभियं
 च पावन्ति ।

§ 17 तद्य चं से मगर्भ गोपमे तं पुरिसं पासेह । २
 10 हमे बयाइवे भग्गत्थिए समुप्यल्ले [आव] तहोय निम्पय । बर्भ
 बयासी । बर्भ कल्लु, बर्भ वं मन्ते, त चेव [आव] से वं
 मन्ते पुरिसे पुप्पमवे के भात्तो [आव] विहरह ? "॥

“बर्भ कल्लु, गोपमा, तेव काळेवं तेवं समवर्भ इहेव अम्मु
 होवे इीवे माउवे वासे पुरिमताळे नामं नयरे होत्था रिह
 15 [] । तत्थ वं पुरिमताळे नयरे उदिमोदिए नामं राया
 होत्था मइया [०] । तत्थ वं पुरिमताळे निजय नाम अण्ड
 यवाजियह होत्था अइवे [आव] अपरिमूह भाइम्मिह [आव]
 मुप्पडिवाणम्वै । तस्स वं निजयस्स बइवे पुरिसा रिचमहम
 तवेयपाककाकडि कुहाडिपामो य पत्थियपडिय य मि
 20 न्हन्ति । २ पुरिमताळस्स नयरस्स परिदेरन्तेसु बइवे का
 हमण्डय पूरमण्डय पारेवहमण्डय डिदिमिअण्डय कामिम
 ण्डय मणरिमण्डय कुल्लडिमण्डय य मल्लेसि च बह्वं
 अण्डपरपण्डपरवहपरमाईवं अण्डाई गेण्हन्ति । २ पत्थियपि
 उमाई मरेन्ति । २ जेजेव निजयह अण्डवाजियह तेयामैव
 52 उवापच्छन्ति । २ निजयस्स अण्डवाजियस्स उचवेन्ति ।

तए णं तस्स निन्नयस्स अण्डवाणियस्स वहवे पुरिसा
 दिन्नभइभत्तवेयणा वहवे काइअण्डए य [जाव] कुक्कुडिअण्डए
 य अन्नेसिं च वहूणं जलयरथलयरखहयरमाईणं अण्डए
 तवएसु य कवल्लीसु य कन्दुएसु य भज्जणएसु य इङ्गालेसु
 य तलेन्ति भज्जेन्ति सोलेन्ति । २ रायमग्गे अन्तरावणसि 5
 अण्डयपणिषण वित्ति कप्पेमाणा विहरन्ति । अप्पणा वि य
 ण से निन्नयए अण्डयवाणियए तेहिं वहूहिं काइअण्डएहि
 य [जाव] कुक्कुडिअण्डएहि य सोल्लेहि य तल्लिएहि य
 भज्जिएहि य सुर च [०] आसाएमाणे विसाएमाणे विहरइ ।
 तए णं से निन्नए अण्डवाणियए षयकम्मे [४] सुवहुं पाव- 10
 कम्म समज्जिणित्ता एग वाससहस्स परमाउय पालइत्ता
 कालमासे कालं किच्चा तच्चाए पुढवीए उक्कोससत्तसाग-
 रोवमठिएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

§ 18 से णतओ अणन्तर उव्वट्ठित्ता इहेव सालाढवीए
 चोरपल्लीए विजयस्स घोरसेणावइस्स खन्दसिरीए भारियाए 15
 कुच्छिंसिं पुत्तत्ताए उववन्ने । तए णं तीसे खन्दसिरीए भा-
 रियाए अन्नया कयाइ तिण्हं मासाणं बहुपडिगुण्णाणं इमे
 षयारूवे दोहल्ले पाउव्मूए । “ धन्नाओ णं ताओ अम्बयाओ
 जाओ णं वहूहिं मित्तनाइनियगमयणसंवन्धिपरियणमहिलार्हि
 अन्नाहि य चोरमहिलार्हि सद्धिं सपरिवुडा ण्हाया कयव- 20
 लिकम्मा [जाव] °पायच्छित्ता सव्वालकारविभूसिया विउल
 असणं पाणं खाइमं साइमं सुर च मज्ज च असाएमाणी विसा-
 एमाणी विहरन्ति । जिमियभुत्तुत्तरागयाओ पुरिसनेवत्थिया
 सनद्ववच्च° [जाव] गहियाउहप्पहरणा भरिएहि फलएहि
 निक्किट्ठाहिं असीहिं असागएहिं घण्हिं समुक्खित्तेहिं सरेहिं 25
 समुल्लालियाहिं दामार्हि लम्बियाहि य ओसारियाहिं उरुघ-

अर्थात् छिप्यत्वेन पञ्चमामेक २ महारा उक्तिः [आष] स
 मुरार्यभूय विष करेमाजीनो साक्षादधीय कोरपतीय सम्भयो
 सम्मता मोक्षोपमाजीमा २ आहिण्डमाजीमो दोहर्ल विनेति ।
 तं उर भई पि आष दोहर्ल धिमिग्गामि " ति कहु तंति
 5 दोहर्लसि भवधिग्गमायेसि [आष] क्षियाह । तप से विजय
 कोरसेवाधई कम्बसिरिमारिणं मोहय" [आष] वासर । २. एवं
 बयासी । किं ये तुमं देवानुप्पिया मोहय [आष]
 क्षियासि ! " ।

तप ये सा कम्बसिरी विजयं एवं बयासी । " एवं
 कहु, देवानुप्पिया, मम तिणं मासार्थं [आष] क्षियामि " ।

- 10 तप ये से विजय कोरसेवाधई कम्बसिरीय मारियाह
 अम्मिह पयमहुं सोच्छा विस्मम कम्बसिरिमारिणं एवं
 बयासी । महासुहं देवानुप्पिय ति पयमहु पडिसुयेह ।
 तप ये ना कम्बसिरिमारिया विजयवं कोरसेवाधका अ
 प्पणुणाया समाधी बहहुह" [] बहहि मिह" [आष] नयादि
 15 य बहहि कोरमहिवाहि तंति धपरिबुवा नया [आष] वि
 मूनिपा विउछे मसम [४] तुं य [५] मासापमाजी [४]
 विहर । विमिपमुत्तपणया पुरिसमेवणा संनयवय" [आष]
 आहिण्डमाजी दोहर्ल विदेह । तप ये सा कम्बसिरीमारिया
 सपुण्णदोहम समाधिपदोहसा विजोपदोहसा पोच्छिज-
 20 दोहसा मयपदोहसा त गमं सुहसुदेव परिबहर । तप ये
 सा कोरसेवाधवी वयणं मासार्थं वापडिपुण्णार्थं दारणं
 पयापा । तप ये से विजय कोरसेवाधई तस्स दारमस्स म
 हया दहोसद्धारसमुदयं वसरत धारवडियं करेह । तप
 ये से विजय कोरसेवाधई तस्स दारमस्स वज्जारमै विष
 25 से विउमं अतथं [४] उवन्ववायेह । २ मिहनाह [] ना

मन्तेइ । २ [जाव] तस्सेव मित्तनाइ [०] पुरओ एवं वयासी ।
 “जम्हा णं अम्ह इमंसि दारगंसि गव्वभगयंसि समाणंसि
 इमे षयाखुवे दोहले पाउव्वभूष, तम्हा णं होउ अम्हं दारष
 अभगसेणे नामेणं ” ॥

§ 19 तष णं से अभगसेणे कुमारे पञ्चधाई [जाव] 5
 परिवडढइ । तष णं से अभगसेणे कुमारे उम्मुक्कवालभावे
 यावि होत्था । अट्ट दारियाओ, [जाव] अट्टओ दाओ [०] ।
 उण्णि पासाय [०] भुञ्जमाणे विहरइ । तष णं से विजण
 चोरसेणावई अन्नया कयाइ कालवम्मुणा संजुत्ते । तष णं
 से अभगसेणे कुमारे पञ्चहिं चोरसएहिं सद्धि संपरिवुडे 10
 रोयमाणे कन्दमाणे विलवमाणे विजयस्स चोरसेणावइस्स
 महया इत्थीसक्कारसमुट्ठणं नोहरणं करेइ । २ चहइं लोइ-
 याइं मयक्किच्चाइ करेइ । २ केणइ कालेणं अपसोए जाए
 यावि होत्था । तष णं ते पञ्च चोरसयाइं अन्नया कयाइ
 अभगसेण कुमार सालाडवीए चोरपल्लीए महया २ चोर- 15
 सेणावइत्ताए अभिसिञ्चन्ति । तष णं से अभगसेणे कुमारे
 चोरसेणावई जाए अहम्मिए [जाव] कप्पायं गिण्हइ । तष णं
 ते जाणवया पुरिस्ता अभगसेणेणं चोरसेणावइणा बहुगाम-
 घायावणाहिं ताविया समाणा अन्नमन्नं सट्ठावेन्ति । २ एवं
 वयासी । “एव खलु, देवाणुप्पिया, अभगसेणे चोरसेणावई 20
 पुरिमतालस्स नयरस्स उत्तरिलं जणवय चहइं गामघाएहिं
 [जाव] निद्धणं करेमाणे विहरइ । तं सेय खलु, देवाणुप्पिया,
 पुरिमताले नयरे महावलस्स रत्तो एयमट्ट विन्नवित्तए ” ।
 तष ण ते जाणवया पुरिस्ता एयमट्टं अन्नमन्नेणं पडिस्सुणेन्ति ।
 २ महत्थं महग्घं महरिहं रायारिहं पाहुड गिण्हन्ति । २ 25
 जेणेव पुरिमताले नयरे तेणेव उवागये २ जेणेव महावले

- राया तेजैव उवागच्छ २ महाबलस्तस्य रजो तं महत्त्वं [आब]
 पाशुर्बं उवागेति । २ करपञ्च [] मञ्जुलि करद्वय महाबलं
 रजं रजं वपासी । “ रजं जलु, सामी, साक्षाद्वीर्यं चोर
 पक्षीर्य समगासेये चोरसेपावर्गं सम्यक् बहुहिं गामपावर्हि ५
 5 [आब] मिदये करमाये विहरत् । तं दृष्ट्वा मि, सामी,
 तुम्हं बाहुपक्षपापरिगह्निषा निम्नया निरुबसण्या सुईसुदेभं
 परिबसितत् ।” ति कदु पापवद्विषा पञ्जकिठडा महाबलं
 रजं रजमई विषयेति । तत् रजं से महाबले राया तेसि
 जपवपार्थं पुरिसार्थं वसित् रजमं सोपवा निम्नया वा
 10 सुदृष्टे [आब] मिदमिसेमाये तिबद्विषं मिदहिं मिदाले
 साहद्व रजं साहवेर । २ रजं वपासी । “ गच्छत् न तुम्हं,
 देवाशुपिया, सामाद्वि चोरपक्षि विषुम्पादि, २ समगासेये
 चोरसेपावर्गं जीवमादे गिण्हादि । २ मम उवागेति ” ।
 तत् रजं से रजं तद् ति रजमई पक्षिसुवेर । तत्
 रजं से रजं बहुहिं पुरिसेहि संनयवत् [आब] पहरयेहि
 15 सुई संपरिबुडे मगाद्वहिं पञ्जवहि [आब] विषुद्वरेणं कद्व
 मायेव महापा [आब] उवागे [आब] करेमाये पुरिमठाक
 नयरे मज्जमज्जेणं निमाच्छत् । २ तेजैव सामाद्वी चोरपक्षी
 तेजैव पदारेत्य वमवात् ॥

- तत् रजं तस्य समगासेयस्त चोरसेपावस्त चारु
 20 रिखा रमीसे कदाच सखदा सामाया तेजैव साक्षाद्वी चोर
 पक्षि, तेजैव समगासेये चोरसेपावर्गं तेजैव उवावच्छति ।
 २ करपञ्च [आब] रजं वपासी “ रजं जलु, देवाशुपिया,
 पुरिमठाके नयरे महाबलेनं रजं महामज्जमज्जेणं रजं
 वावसे गच्छत् रजं तुम्हे देवाशुपिया, सामाद्वि चोरपक्षि
 45 विषुम्पादि, समगासेये चोरसेपावर्गं जीवमादे गिण्हादि, २

ममं उयणंहि । तण णं से दण्डे मद्दया मड्ढउगरेणं जेणेव
सालाड्ढी चोरपल्ली तेणेव पद्दारेत्थ गमणाए ॥

तण ण से अभग्गसेणे चोरसेणावई तेसिं चारपुरिसाणं
अन्तिण गयमट्टं मोच्चा निसम्म पञ्च चोरसयाइ सद्दवेइ । २
ग्व वयाग्गी, “ ग्व खलु, देवाणुप्पिया, पुग्गिताले नयरे 5
मद्दाले [जाव] तेणेव पद्दारेत्थ गमणाए । त सेयं खलु,
देवाणुप्पिया, अम्हं तं दण्डं सालाड्ढिं चोरपल्ली असंपत्ते
अन्तग चेव पडिसेहित्तण ” । तण णं ताइं पञ्च चोरसयाइ
अभग्गसेणस्स चोरसेणावड्ढस्स “तद्द”त्ति[जाव] पडिसुणेन्ति॥

तण णं से अभग्गसेणे चोरसेणावई विउलं असणं 10
पाण ग्गडमं साडमं उवक्कपडावेइ । २ पञ्चहिं चोरसगहिं सद्धिं
ण्हाए [जाव] °पायच्छित्तं भोयणमण्हवसि तं विउलं असणं
[८] सुग्ग च [६] आसाप्पमाणे [४] विहरइ । जिमियभुत्तत्तरागण
वि य णं समाणे आयन्ते चोम्हसे परमसुड्ढभूण पञ्चहिं चोर-
सगहिं मद्धिं अल्ल चम्मं दुरुद्ध । २ मनद्धवद्ध° [जाव] 15
°पहरणेहिं मग्गइणहिं [जाव] °रवेणं पुच्चावरण्ह कालसमयमि
सालाड्ढीओ चोरपल्लीओ निग्गच्छइ [३] । विसमदुग्गगइण
ठिण गहियमत्तपाणं त दण्ड पडिवालेमाणे चिद्धइ ॥

तण णं से दण्डे जेणेव अभग्गसेणे चोरसेणावई तेणेव
उवागच्छइ । २ अभग्गसेणेण चोरसेणावड्ढणा मद्धिं मपलग्गी 20
याचि होत्था । तण ण से अभग्गसेणे चोरसेणावई त दण्डं
गिप्पामेव हयमहिय° [जाव] पडिसेहिण ॥

तण ण से दण्डे अभग्गसेणेण चोरसेणावड्ढणा हय°
[जाव] पडिसेहिण समाणे अयामे अयले अवारिण अपुग्गि
कारपरक्कमे अघारणिज्जमिति कट्टु जेणेव पुग्गिताले नयरे 25

- जेनेच महाबळे राया तेजेच उवासाच्छर । १ करण्ड" [] एवं
 बयासी, एवं बन्धु, सामी भमगसेचें चोरसेबाबई
 विसमनुमगाइर्ण ठिब पडिपमत्तपाणीच । जो बन्धु से सडा
 केणर सुबहुबबाबि मासबळेच वा इत्थिबळेच वा राहबळेच
 ५ वा बाठपडिर्णि पि [] ठरंडरेच गिभिडत्तच । ताहे सामेच
 प मेवच प उवपपाबेच प बिस्सम्ममाये उववद बाबि
 होत्था । जे वि से भूमिन्तरया बीसगममा, मिन्नानामिपग
 सपचसपचपिपरियचं च विडछपचकपवरपचसन्तसारसन्त
 ब्दोर्ण मिन्तच, भममासेचस्स प चोरसेपाबस्स भूमिचकचं
 10 १ महात्पाईं महात्पाईं महत्तिआईं पाहुआईं पेसेच, २ भमग-
 सेचं चोरसेपाबईं बीसम्ममायेच ।

- § 20 तर चं से महाबळे राया भजया कयाच पुरिमताळे
 नयरे वरं मईं महामहाधिर्ण कूडापारसाईं करेच भजेच
 कलम्मसपसंमिभिईं पासार्चं वरिसभिर्ण । तर चं से
 15 महाबळे राया भजया कयाच पुरिमताळे नयरे वस्तुचर्ण
 [आव] इसरर्ण पमोचं पोसावेच । १ कोडुभियपुरिसे सदा
 वेच, २ एवं बयासी । गण्डच पं तुम्मे बैबाणुपिया,
 साळाडवीच चारपल्लीच । तत्थ चं तुम्मे भमगसेचें चोर
 सेबाबई करण्ड" [आव] एवं बयासी " एवं बन्धु बैबाणु
 20 पिया पुरिमताळे नयरे महाबळस्स रघो उस्तुचर्ण [आव]
 इसरर्ण पमोच उणोसिच । तं किं चं बैबाणुपिया, बिर्ण
 वसर्ण [४] पुण्णवत्थमाहाईंकरे ते इईं इप्पमाभिर्णउड कडागु
 सयमेच गच्छिन्त्या ! ॥

- तर चं ते कोडुभियपुरिता महाबळस्स रघो करण्ड"
 25 [आव] पडिस्तुवेमि । २ पुरिमताळामो नयराचो पडिमिच

मन्ति । २ नाइविकिहेहिं अद्धाणेहिं सुहेहिं वसहीपायरासेहिं
जेणेव सालाडवी चोरपल्ली तेणेव उवागच्छन्ति । २ अभग-
सेणं चोरसेणावई करयल° [जाव] एवं वयासी । “एवं खलु,
देवाणुप्पिया, पुरिमताले नयरे महावलस्स रत्तो उस्सुक्के
[जाव] उदाहु सयमेव गच्छित्था ? ” । तए णं से अभगसेणे 5
चोरसेणावई ते कोहुम्बियपुरिसे एव वयासी । “ अहं णं,
देवाणुप्पिया, पुरिमतालनयरं सयमेव गच्छामि ” । ते कोहु-
म्बियपुरिसे सक्कारेइ [०] पडिविसज्जेइ ॥

तए णं से अभगसेणे चोरसेणावई बहूहिं मित्त°
[जाव] °परिवुडे ण्हाए [जाव] °पायच्छित्ते सव्वालंकारविभू- 10
सिए सालाडवीओ चोरपल्लीओ पडिनिक्खमइ । २ जेणेव
पुरिमताले नयरे, जेणेव महावले राया, तेणेव उवागच्छइ,
२ करयल° [०] महावल रायं जएणं विजएणं वद्धावेइ । २
महत्यं [जाव] पाहुइ उवणेइ । तए णं से महावले राया
अभगसेणस्स चोरसेणावइस्स तं महत्यं [जाव] पडिच्छइ, 15
अभगसेणं चोरसेणावइ सक्कारेइ, संमाणेइ, पडिविसज्जेइ,
कूडागारसालं च से आवसहं दलयइ । तए णं से अभग-
सेणे चोरसेणावई महावलेणं रत्ता विसज्जिए समाणे जेणेव
कूडागारसाला तेणेव उवागच्छइ ॥

तए णं से महावले राया कोहुम्बियपुरिसे सदावेइ । २ 20
एव वयासी, “गच्छह णं तुम्हे देवाणुप्पिया, विउलं अत्तणं
पाणं खाइमं साइमं उवक्खडावेह । २ तं विउलं अत्तणं [८]
सुरं च [६] सुवहुं पुप्फवत्थगन्धमल्लालंकार च अभगसेणस्स
चोरसेणावइस्स कूडागारसालं उवणेह ” । तए णं ते कोहु-
म्बियपुरिस्सा करयल° [जाव] उवणेन्ति । तए णं से अभगसेणे 25

બોરસેવાઈ વહિ મિત્તમા" [૦] સદિ નંપરિહરે વ્યાન
[આવ] સપ્તાર્કકાવિમૃસિત ઠ વિઠલ મસરં [૪] સુરં ન
[૧] આસાદમાયે પમતં વિહર ॥

તપ નં સે મહાવહે રામા કોહમ્ભિયપુરિસે સદાવેર ।
5 ૨ પર્વ વપાસી "ગચ્છન્દ નં તુમ્હે, રેવાણુપ્પિયા, પુરિમતા
હસ્ત નપરસ્ત પુષ્પારાં પિહેર અમમ્મસેવં બોરસેવાઈ
ઝીવગાઈ ગિન્દર, ૨ મર્મ ઉચ્ચેર । તપ નં સે કોહમ્ભિય
પુરિસા કરમ્મ" [આવ] પદિસુચન્તિ । ૨ પુરિમતાહસ્ત
નપરસ્ત પુષ્પારાં પિહેન્તિ । અમમ્મસેવં બોરસેવાઈ ઝીવ-
10 ગાઈ ગિન્દન્તિ । ૨ મહાવહસ્ત રત્નો ઉચ્ચેન્તિ । તપ ન સે
મહાવહે રામા અમમ્મસેવં બોરસવાત્તર રવન વિદાનેન વર્મ
વાવેર । " પર્વ વપ્પ, ચોપમા અમમ્મસેમે બોરસેવાઈ
પુષ્પોરવાનં [આવ] વિહર " ॥

" અમમ્મસેમે નં મન્તે બોરસેવાઈ કાહમાસે કાહ
15 કિચ્ચા કરિ ગચ્છિરિર, કરિ ઉચ્ચન્તિરિર ? " ॥

ગોપમા, અમમ્મસેમે બોરસેવાઈ સત્તરીસં વાસાર
પપ્પાઝનં પાહરતા અઝ્ઝેય તિમાગાવહેસે વિષસે હહમિન્થે
કપ સમાયે કાહમામે કાઈ કિચ્ચા રમીસે રવવપ્પવાપ
પુહવીપ ઉઝોસ [] મેરપ્પસુ ઉપચિત્તિરિર । સે નં તથા
20 અપ્પન્તરં ઉપ્પદિત્તા [] રવં સંસારો વહ વપ્પે [આવ] પુહવીપ ।
તત્તો ઉચ્ચિત્તા વાચારસીપ નપરીપ સુપરતાપ પપ્પાવાહિર ।
ને નં તત્ત સુપરિપદિ ઝીવિયામો વપરોવિપ સમાયે તત્તેવ
વાચારસીપ નપરીપ નેદિહુમ્ભસિ પુષ્પાર પપ્પાવાહિર ।
સે નં તત્ત અમ્મુજ્જવાહમાયે [] રવં વહ વપ્પે [આવ]
25 અર્મ કાહિર ॥

। सगडे ।

§ 21 “ जइ ण, भन्ते ” । वउत्तस्स उक्खेवो ।

“ एव खलु, जम्बू—

तेण कालेण तेण समणं साहंजणी नामं नयरी होत्था 5
 रिद्धित्थिमियसमिद्धा । तीसे ण साहजणीय वहिया उत्तर-
 पुरत्थिमे विसीभाए देवरमणे नामं उज्जाणे होत्था । तत्थ
 णं अमोहस्स जक्खस्स जक्खाययणे होत्था पोराने[०] । तत्थ
 णं साहंजणीय नयरीए महच्चन्दे नाम राया होत्था महया°
 [०] । तस्स णं महच्चन्दस्स रत्तो सुसेणे नामं अमच्छे होत्था 10
 साममेयदण्ड°[०]°निग्गहकुसले । तत्थ णं साहंजणीय
 नयरीए सुदरिसणा नामं गणिया होत्था [वण्णओ] ॥

तत्थ णं साहंजणीय नयरीए सुभदे नामं सत्थवाहे
 परिवसइ अइडे [०] । तस्स णं सुभहस्स सत्थवाहस्स भद्दा
 नामं भारिया होत्था अहीण° [०] । तस्स ण सुभहसत्थवाहस्स 15
 पुत्ते भद्दाए भारियाए अत्तए सगडे नामं दारए होत्था
 अहीण° [०] ॥

तेणं कालेण तेणं समणं समणे भगवं महावीरे [०] ।
 समोसरण । परिस्ता । राया य निग्गए । घम्मो कहियो ।
 परिस्ता पडिगया ॥

20

तेणं कालेण तेणं समणं समणस्स भगवओ महा-
 वीरस्स जेट्ठे अन्तेवासी [जाव] रायमग्गमोगाडे । तत्थ ण
 हत्थी आसे पुरिसे [०] । तेसिं च ण पुरिसाणं मज्झगए
 पासइ एणं सइत्थीयं पुरिसं अवओडययन्वणं उक्खित्त°[जाव]

योसिञ्जमानं[०] । विमृष्टा तद्देव । [आच] भगवं वागरेद—
एवं कञ्जु, गोयमा—

तेवं काळेवं तेवं समएवं इहेव यम्बुरीये बीये मारहे
वासे छमछपुरे नार्म नयरे होत्या । तत्थ सीहगिरी नार्म
५ एया होत्या महपा° [] । तत्थ वं छमछपुरे नयरे छप्पिए
नार्म छमगछिए परिवस्तइ बइहे [] बइम्मिए [आच] दुप्प
दियाप्पबन्ने । तस्स वं छप्पिवस्स छामगियस्स बइहे भयाव
य एक्कपाव व रोक्कपाव व बसमाव य छसपाव य छप्पपाव
य पसपाव व सिपाव य इरिवाव य मएएव य महिसाव
१० य सपबजाव य सहस्सबजाव य कूहावि वाङ्गंसि संमि
वयाई विट्ठन्ति । जप्पे य तत्थ बइहे पुरिसा दिवभरमत्त
वेयवा बइहे जप्प य [आच] महिसे य छारक्खेमात्ता संगोवेमाये
विट्ठन्ति । जप्पे य से बइहे भयाव य [आच] निक्कया विट्ठन्ति ।
जप्पे य से बइहे पुरिसा दिवभरमत्तवेयवा बइहे सयव य
१५ सहस्से य जीवियाओ बबरोवेन्ति । २ मंसार्ह कप्पभिकप्पियाई
करोन्ति २ छप्पिवस्स छमगियस्स वववेन्ति । जप्पे य से
बइहे पुरिसा ताई बहूया, जयमंसार्ह [आच] महिसमंसार्ह
तवरसु व कक्कसीसु य कन्दुवसु य मक्खेसु य इहाळेसु य
तळेन्ति य मक्खेन्ति य सोळेन्ति य । २ तज्जे एयमग्गंसि
२० पिसि कप्पमाणा विट्ठन्ति । भय्या वि य वं से छप्पिए
छमगिय तेहि बहुविदेहि जयमंसेहि [आच] महिसमंसेहि
सोत्तदि य तळिण्हि य मळिण्हि य सुरे व [१] भासावमाये
विहर ।

तत्थ वं से छप्पिए छमगिय एयकम्मै [] सुबडु पाव
२५ कम्मं कळिक्कसुसं समञ्जिणिता सत्त वाससपाई परमाङ्गं

पालइत्ता कालमासे कालं किच्चा चोत्थीए पुढवीए उक्को-
सेणं दससागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

§ 22 तए णं तस्स सुभइसत्थवाहस्स भद्दा भारिया
जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमा-
वज्जन्ति । तए णं से छणिए छागलिए चोत्थीए पुढवीए 5
अणन्तर उव्वट्ठित्ता इहेव साहजणीए सुभइस्स सत्थवाहस्स
भद्दाए भारियाए कुच्चिंछसि पुत्तत्ताए उववन्ने । तए ण सा
भद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाण बहुपडिपुण्णाणं
दारगं पयाया । तए णं तं दारगं अम्मपियरो जायमेत्तं चेव
सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति, अणुपु- 10
व्वेणं सारक्खेन्ति संगोवेन्ति सवइढेन्ति, जहा उज्झियए [जाव]
“जम्हा णं अम्हं इमे दारए जायमेत्ते चेव सगडस्स हेट्ठा
ठाविए, तम्हा णं होउ णं अम्हं एस दारए सगडे नामेणं ”
सेसं जहा उज्झियए । सुभदे लवणसमुदे कालगए, माया वि
कालगया । से वि सयाओ गिहाओ निच्छूढे । तए णं से 15
सगडे दारए सयाओ गिहाओ निच्छूढे समाने सिंघाडय°
[०] तहेव [जाव] सुदरिसणाए गणियाए सद्धि संपलगो
यावि होत्था ॥

तए णं से सुसेणे अमच्चे तं सगडं दारगं अन्नया
कयाइ सुदरिसणाए गणियाए गिहाओ निच्छुभावेइ । २ सुद- 20
रिसणियं गणिय अविभन्तरिय ठावेइ । ३ सुदरिसणाए
गणियाए सद्धि उरालाई माणुस्सगाई भोगभोगाई भुञ्जमाणे
विहरइ ॥

तए णं से सगडे दारए सुदरिसणाए गिहाओ निच्छूढे
समाने अन्नय कय वि सुइं वा [०] अलभमाणे अन्नया 25

कथार एवसिपं सुवरिसिपागेहं मणुष्यविशार २ । सुवरिसिपाव
सहिं वरुणार्हं भोगभोगार्हं मुञ्जमात्रे विहर ॥

इमं च र्ण सुसेवे ममज्जे प्णार [आव] "विमूखि
मणुस्सकमणुरार केवेव सुवरिसिपाव गणियाव गोहे तेवेव
5 उवायण्णर । २ सगडे वारवं सुवरिसिपाव पणियाव सहिं
वरुणार्हं भोगभोगार्हं मुञ्जमात्रं पासर । २ मासुद्धे [आव]
मिसिमिसेमात्रे तिबद्धिपं मिउहिं विहाणे साह्नु सपडं
वारवं पुरिसेहिं गिण्णवैर । २ अट्टि [आव] महिपं करेर ।
२ अजमोउवकम्पवं करेर । २ केवेव महज्जे राया तेवेव
10 उवायण्णर । २ करण्ड" [आव] वरं वयाली । " वरं मणु
सामी, सगडे वारव ममं अन्तेहरसि अवरई " । तव र्ण से
महज्जे राया सुसेवं ममवं वरं वयाली । " तुमं केव र्ण
रेवाणुणिया सपडस्स वारणस्स वण्डे वरुहिं " ॥

तव र्ण से सुसेवे ममज्जे महज्जेवं एवा अम्मणुवार
15 समात्रे सगडे वारवं सुवरिसिपं च यजिपं वरवं विहायेवं
वरुणं वाचवैर । तं वरं कणु गोप्पमा सपडे वारव पुरा
पोपणार्हं [] पण्डुमवमात्रे विहर ॥

{ 23 "सगडे वं, अन्ते वारव काळपर कहिं गच्छि-
दिर, कहिं तववज्जिदिर ?" ।

20 "सगडे वं वारव, गोप्पमा, सत्तावरं वासार् परमाउवं
पाळरत्ता अत्रेव तिमायावसेसे दिवसे र्ण मडं अपोमयं तत्तं
समज्जेरमूयं इण्णियहिं अजपासाविण समात्रे काळमासे काळं
दिग्घा इमीसे एवज्जमाव पुववीर मेरुधत्ताव उववज्जिदिर ।
से वं तमो अण्णमर वण्डिह्ति राययिहे मपरे मातह्णुसंसि
25 सुमज्जताव पण्णापादिर । तव र्ण तस्स वारणस्स अम्मायिण्णे

निव्वत्तवारसगस्स इमं ग्यास्सवं गोण्णं नामघेज्जं करिस्सन्ति ।
‘तं होउ णं दारण सगढे नामेण, होउ णं दारिया सुदरिसणा
नामेण ” ।

तण ण से सगढे दारण उम्मुक्कवालभावे जोव्वण°[०]
भविस्सइ । तण ण सा सुदरिसणा वि दारिया उम्मुक्कवाल 5
भावा जोव्वणगमणुप्पत्ता रुवेण य जोव्वणेण य लावण्णेण
य उक्किट्ठा उक्किट्ठसरीरा यावि भविस्सइ । तण णं से सगढे
दारण सुदरिसणाण रुवेण य जोव्वणेण य लावण्णेण य
सुच्छिण सुदरिसणाण सद्धि उरालाइ भोगभोगाहं भुज्जेमाणे
विदरिस्सइ । तण ण से सगढे दारण अन्नया सयमेव कुड- 10
ग्गाद्धित्तं उवसंपज्जित्ताण विदरिस्सइ । तण ण से सगढे
दारण कुडग्गाहे भविस्सइ अदम्मिण [जाव] दुप्पडियाणन्दे ।
एयकस्से [०] सुवहुं पावकस्से समज्जिणित्ता कालमासे कालं
क्किच्चा इमीसे रयणप्पभाण पुढवीण नेरइयत्ताण उववन्ने ।
संसारो तद्देव [जाव] पुढवीण । से णं तओ अणन्तरं उव्व- 15
ट्ठित्ता वाणारसीण नयरीण मच्छत्ताण उववज्जिहिइ । से णं
तत्थ मच्छग्रन्धिणहिं वहिण तत्थेव वाणारसीण नयरीण
सट्ठिकुलसि पुत्तत्ताण पच्चायाहिइ । वोहिं । दुत्ते [०] पव्वइण
[०] सोदस्से कप्पे [०] महाविदेहे वासे सिज्जिहिइ ॥

। बहस्सड्ढत्ते ।

§ 24 “ जइ ण भन्ते [०] ” । पयमस्स उक्कोवो ।

“ एय गालु, जम्बू-

तेण कालेण तेण समण्ण कोसम्मी नामं नयरी होत्था

रिद्धत्थिमिष [०] । बार्हि चन्धोयस्ते उग्रवाये । सेवयवे
उग्रवे ।

तत्स च कोसम्भीय नयरीय स्याजीय नाम राया होत्या
महापा* [] । मिपाबर्हि रैषी । तत्स च स्याजीयस्तु पुते
5 मिपादैवीय अक्षर उदायवे नाम कुमारे होत्या बर्हीन []
पुषराया । तत्स च उदाययस्तु कुमारस्तु पञ्चमार्हि नाम
रैषी होत्या ॥

तत्स च स्याजीयस्तु सोमवृत्ते नाम पुरोहिद होत्या
रिद्धम्भेय* [०] । तत्स च सोमवृत्तस्तु पुरोहिदयस्तु बभ्रुवृत्ता
10 नाम भारिया होत्या । तत्स च सोमवृत्तस्तु पुते बभ्रुवृत्ताय
अक्षर बहस्ववृत्ते नाम वारय होत्या बर्हीन* [] ॥

तेष्व ऋद्धेर्न तेष्व समर्थं समवे ममर्च महावीरे [] ।
समोसरर्च । तेष्व ऋद्धेर्न तेष्व समर्थं मगर्च गोवमे तद्वैष
[आव] ययमगमोमादे तद्वैष पाक्षर इत्थी वासे पुरिष्ठमन्त्रे
15 पुरिष्ठ । चिन्ता । तद्वैष पुच्छर पुष्पमर्च । मगर्च वापरे ।
वय अमु, गोयमा-

तेष्व ऋद्धेर्न तेष्व समर्थं तद्वैष अमुहीवे वीवे मारदे
वासे सध्वमोमे नाम नयरे होत्या रिद्धत्थिमिषसमिधे ।
राय य सध्वमामदे नयरे त्रियसतु राया । तत्स च त्रिव
20 सतुम्न रघो महेसरत्ते नाम पुरोहिद होत्या रिद्धम्भेय*
[आव] माधम्यपकुसुमं वाचि होत्या ॥

तत्स च स महेसरत्तं पुरोहिद त्रियसतुस्तु रघो रज
अक्षरिषवृत्तमङ्गुपाय अङ्गाङ्गि वगमेर्ग माहवृत्तं वगमेर्ग
यत्तिवृत्तं वगमेर्ग बहस्ववृत्तं वगमेर्ग सुहवृत्तं गिण्हा
25 वैर । १ तेष्व औन्नत्यार्थं वैर द्विवृत्तं गिण्हावैर । २

जियसत्तुम्स रत्तो सन्तिहोम करेइ । तण णं से महेसरदत्त
 पुरोहिण अट्ठमाचोदसीसु दुवे माहणस्सत्तिथवडस्ससुद्वे, चउण्हं
 मासाणं चत्तारि २, छण्हं मासाणं अट्ठ २, संवच्छरस्स
 सोलस २ । जाहे जाहे वि य णं जियसत्तु राया परवलेणं
 अभिमुज्जइ, ताहे ताहे वि य णं से महेसरदत्ते पुरोहिण 5
 अट्ठसयं माहणदारगाणं अट्ठसयं स्सत्तिथदारगाणं अट्ठसयं
 वडस्सदारगाणं अट्ठसयं मुहदारगाणं पुरिसे गिण्हावेइ । २
 तेसि जीवन्ताणं चेव द्विययउण्ही गिण्हावेइ । २ जियसत्तुस्स
 रत्तो सन्तिहोमं करेइ । तण णं से परवले पिप्पामेव विद्धं-
 सिज्जइ वा पडिसेहिज्जइ वा ॥ 10

§ 25 तण णं से महेसरदत्ते पुरोहिण गयकम्म[०]सुवहं
 पावकम्मं समज्जिणिता तीमं वाससयं परमाउयं पालइत्ता
 कालमासे काल किच्चा पञ्चमीय पुढवीय उक्कोसेणं सत्तरस-
 सागगेवमट्ठिइय नरगे उववन्ने ॥

से णं तथो अणन्तर उव्वट्ठित्ता इहेव कोसम्बीय नयरीय 15
 सोमदत्तस्स पुरोहिणस्स वसुदत्ताय भारियाय पुत्तत्ताय
 उववन्ने । तण ण तस्स दारगस्स अम्मापियरो निव्वत्तवार-
 साहस्स इयं ग्यास्सुवं नामघेज्जं करेन्ति । “जम्हा णं अम्हं
 इमे दारग सोमदत्तस्स पुरोहिणस्स पुत्ते वसुदत्ताय अत्तण,
 तम्हा णं होउ अम्हं दारण वहस्सइदत्ते नामेण” । तण णं से 20
 वहस्सइदत्ते दारण पञ्चवाइपरिगहिए [जाव] परिवइइइ । तण
 णं से वहस्सइदत्ते उम्मुक्कवालभावे जोव्वणगमणुप्पत्त विज्जय-
 परिणयमेत्ते होत्था । से णं उदायणस्स कुमारस्स पियवाल-
 वयस्सण यावि होत्था सहजायण सहवइद्वियण सह पंमुत्तो-
 लियण ॥

तद न से सखाजीर राधा बधया कपाह काकचमुखा
 संजुते । तद न से उदायनकुमारे बह्नि राईसर [आव] 5
 'सत्पवाहप्यभिर्हि सञ्चि संपरिबुद्धे रोयमात्रे कन्धमात्रे
 विहवमात्रे सपाजीयस्त एवो मइया इहोसकार
 समुपपन्ने नीहरन्ने करेह । १ बह्नि छोर्याई मयकिष्वाई
 करेह । तद न से बह्ने राईसर [आव] 'सत्पवाह [०]
 उदायन कुमारे मइया राधामिसेरन्ने यमिसिञ्चन्ति । तद
 न से उदायने कुमारे राधा याद मइया [] ।

तद न से बहस्तरदत्त दारद उदायनस्त एवो पुरो
 10 दिपकर्म करेमात्रे सम्पदुत्तरेषु सत्पमृमिषासु कन्तेडरे व
 विषकियारे जाद पावि होत्था । तद न से बहस्तरदत्ते
 पुरोद्विद उदायनस्त एवो कन्तेडरेंसि वेकासु व वनेकासु
 व काळ व मकाळे व रात्रो व विनाले व पवित्रमात्रे
 बधया कपाह परमावर्षे देवीर सञ्चि संपदम्भो पावि होत्था ।
 16 परमावर्षे देवीर सञ्चि उपाकारे मायमोगाई मुञ्जमात्रे
 विहर ॥

हम न न उदायने राधा याद [आव] विमृष्टिद
 त्रैयेव परमावर्षे देवी तेयेव उदायनस्त । १ बहस्तरदत्ते
 पुरोद्विद परमावर्षे देवीर सञ्चि उपाकारे मायमोगाई मुञ्जमात्रे
 20 पाकर । २ मासुठते [] तिबद्धिर्ब मिर्द्धि मिर्द्धाळे साह
 बहस्तरदत्तं पुरोद्विदं पुरिसेहि गिष्वावेर [आव] दारद
 पिहानेर्ब वन्ने जायाविद । वनं कन्तु मोयमा बहस्तरदत्ते
 पुरोद्विद पुणपोरायाव [आव] विहर ॥

बहस्तरदत्ते न, मन्ते, दारद एवा काकगद समात्रे
 25 कहि यच्छिदिर कहि वधवञ्जिदिर । ॥

मोयमा बहस्तरदत्ते न दारद पुरोद्विद जोसाई
 बासाह परमावर्षे पाकरता अत्रेव तिमामावसेसे दिवसे

सुलियभिन्ने कए समणे कालमासे कालं किञ्चा इमीसे
 रयणप्पभाए पुढवीए [०] मसारो तहेव [०] पुढवी । तओ
 हत्थिणाउरे नयरे मिगत्ताए पच्चायाइस्सइ । से णं तत्थ
 वाउरिण्हिं वहिण समणे तत्थेव हत्थिणाउरे नयरे सेट्ठिकु-
 लंसि पुत्तत्ताए [०] । वोहिं । सोइम्मे कप्पे । महाविदेहे 5
 वासे सिज्झिहिइ ॥ निक्खेवो ॥

६

। नन्दिवद्धणे ।

§ 26 “ जइ णं, भन्ते, [०] ” छट्स उक्खेवो ।

“ एवं खलु, जम्बू-

10

तेणं कालेणं तेणं समणं महुरा नामं नयरी होत्था ।
 भण्डीरे उज्जाणे । सुदंसणे जम्बू । सिरिदामे राया ।
 वन्धुसिरो भारिया । पुत्ते नन्दिवद्धणे कुमारे अहीण° [०]
 जुवराया ।

तस्स सिरिदामस्स सुवन्धु नामं अमच्चे होत्था साम- 15
 ण्ण° [०] । तस्स णं सुवन्धुस्स अमच्चस्स बहुमत्तपुत्ते
 नामं दारए होत्था अहीण° [०] । तस्स णं सिरिदामस्स रत्तो
 चित्ते नामं अलंकारिण होत्था । सिरिदामस्स रत्तो चित्तं
 बहुविद अलंकारियकम्मं करेमाणे सव्वट्ठाणेतु य नव्वभूमि-
 यात्तु य अन्तेउरे य दिन्नचियारे यावि होत्था ॥ 20

तेणं कालेणं तेणं समणं सामी समोलढे । परित्ता
 निग्गया । राया निग्गओ [जाव] परित्ता पडिगया ॥

तेणं कालेणं तेण समणं समणस्स जेट्ठे [जाव] राय-
 मग्गमोणादे । तहेव हत्थी आसे पुरिसं [०] । तेसिं च णं

पुरिस्तार्क मज्झमर्क एनं पुरिमं पासह [आय] अरमादीत्तं
 रिद्धं । तत्तं च तं पुरिसं रायपुरिस्ता बभरंसि तत्तंसि
 अयोमर्कसि समञ्जोहमूर्पसीहासन्नसि निवेस्तावेमि । तयाप
 स्तरं च नं पुरिस्तार्क मज्झमर्कं बहुविहं अन्नकल्लसेहिं तत्तेहिं
 5 समञ्जोहमूर्पहिं अण्येगहया तम्बमरिषहिं, अण्येगहया तत्तप-
 मरिषहिं अण्येगहया, सीसपमरिषहिं, अण्येगहया कल्लकल्ल
 मरिषहिं अण्येगहया चारतेत्तमरिषहिं महया २ रायाभिसे
 वत्तं अमिसिञ्जावेमि । तयापस्तरं च नं तत्तं अयोमर्कं
 समञ्जोहमूर्पं अयोमपसंहासपत्तं गहाप हारं पिण्डमि ।
 10 तयापस्तरं च नं अह्वह्वारं [आय] पट्टमग्गं । चिस्ता तद्देव
 [आय] बापरेह, “ एव लम्बु, गीयमा—

तेजं काळेजं तेजं समपत्तं इहेव अन्तुरीये वीये मारये
 वासे सीहपुरे नामं तयरे होत्था रिद्धं [] । तत्तं नं
 सीहपुरे वये सीहखे नामं राया होत्था । तस्स नं सीह
 15 खस्स रथो दुग्गोहवे नामं चारगपाळम्प होत्था महम्मिम्प
 [आय] दुप्पहिपाजन्दे ।

तस्स नं दुग्गोहवस्स चारगपाळगस्स इमेपाळवे चार
 पमण्णे होत्था । बहवे अयकुण्डीओ अण्येगहयामो तम्बमरि
 यामो, अण्येगहयामो तत्तपमरियामो अण्येगहयामो सीसग
 20 मरियामो अण्येगहयामो कल्लकल्लमरियामो अण्येगहयामो
 चारतेत्तमरियामो, अगणिक्कयंसि अह्विया चिद्धमि । तस्स
 चं दुग्गोहवस्स चारगपाळमस्स बहवे अह्वियामो अण्येगह
 यामो आसमुत्तमरियामो, अण्येगहयामो इत्थिमुत्तमरियामो
 अण्येगहयामो पोमुत्तमरियामो अण्येगहयामो महिसमुत्त
 25 मरियामो अण्येगहयामो अह्वमुत्तमरियामो अण्येगहयामो

अयमुत्तभरियाओ, अप्पेगइयाओ एलमुत्तभरियाओ बहुपडि-
 पुण्णाओ चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स
 वहवे हत्थण्डुयाण य पायण्डुयाण य हड्डीण य नियलाण
 य संकलाण य पुञ्जा निगरा य संनिक्खित्ता चिट्ठन्ति ।
 तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे वेणुलयाण य 5
 वेत्तलयाण य चिञ्चालयाण य छियाण य कसाण य वायरा-
 सीण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चार-
 गपालगस्स वहवे सिलाण य लउडाण य मोग्गराण य
 कणङ्गराण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स
 चारगपालस्स वहवे तन्ताण य वरत्ताण य वागुरयाण य 10
 वालयसुत्तरज्जूण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जो-
 हणस्स चारगपालगस्स वहवे असिपत्ताण करपत्ताण य
 खुरपत्ताण य कलम्बचीरपत्ताण य पुञ्जा निगरा चिट्ठन्ति ।
 तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे लोहच्छोलाण य
 कडगसक्कराण य चम्मपट्टाण य अल्लपट्टाण य पुञ्जा निगरा 15
 चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे
 सुईण य डम्भणाण य कोट्टिल्लाण य पुञ्जा निगरा चिट्ठन्ति ।
 तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे पच्छाण य
 पिप्पलाण य कुद्दाडाण य नहच्छेयणाण य दम्भतिणाण य
 पुञ्जा निगरा चिट्ठन्ति ॥ 20

तए णं ते दुज्जोहणे चारगपालए सीहरहस्स रत्तो वहवे
 चोरे य पारशरिष य गण्ठिमेष य रायावयारी य अणहारए
 य वालघायए य विस्सम्मघायए य जूयगरे य सण्डपटे य
 पुरिसेहिं निण्हावेइ । २ उत्ताणए पाडेइ । २ लोहदण्ठेणं मुहं
 विहाडेइ । २ अप्पेगइए तत्ततम्ब पज्जेइ अप्पेगइए तउयं 25
 पज्जेइ, अप्पेगइए सीसग पज्जेइ, अप्पेगइए कलकल पज्जेइ,

- અપ્પેગારુ પારતેર્લ પગ્ગેર, અપ્પેગાર્યાન તેર્લ ચેવ અમિસે
યર્મ કરેર । અપ્પેગારુ ડચાવ્વર પાઘેર, ૨ મામમુર્ત પગ્ગેર,
અપ્પેગારુ હલિયનુર્ત પગ્ગેર, [આથ] રક્કનુર્ત પગ્ગેર । અપ્પેગારુ
હેહામુરે પાઘેર છહછહસ્સ રમ્માથેર, ૨ અપ્પેગારુ તેર્લ ચેવ
5 મોર્લાર્લ રક્કપાર । અપ્પેગારુ હપ્પરુપાર્લ રમ્માથેર, અપ્પેગારુ
પાપરુપ રમ્માથેર, અપ્પેગારુ હરિકમ્પર્લ કરેર, અપ્પેગારુ
ક્વિરુરમ્પર્લ કરેર, અપ્પેગારુ સંકોરિપમારિર્લ કરેર,
અપ્પેગારુ સરુસરમ્પર્લ કરેર, અપ્પેગારુ હપ્પરુપર્લ કરેર
[આથ] સત્પોરારિર્લ કરેર, અપ્પેગારુ રેણુરપારિ ય [આથ]
10 રાપરારીરિ ય રમ્માથેર । અપ્પેગારુ ડચાવ્વર કારથેર । ૨
રેરે સિર્લ રમ્માથેર તમા રુરુર્લ છુરારેર । ૨ પુરિસેરિ રમ્મા
થેર અપ્પેગારુ તર્તીરિ ય [આથ] છુરારુરિ ય હપ્પેરુ
પારુરુ ય રમ્માથેર, અવરેસિ ધારુરુપાર્લ પગ્ગેર । અપ્પે
ગારુ અસિપ્પેરિ ય [આથ] રક્કમ્મર્વારપ્પેરિ ય રમ્માથેર । ૨
15 રાપ્પરુરેર્લ અમ્મિરારેર । અપ્પેગારુ નિરારુરુ ય અવરુરુ ય
રોવ્વેરેરુ ય રાપુરુ ય રાપુરુ ય રાપુરુ ય રાપુરુ ય રાપુરુ
રુરુરુ ય રાપુરુ, અરિર મરારેર । અપ્પેગારુ રુરુરુ
ય રમ્મરાર્પિ ય હપ્પરુરુરુરુ ય પાપરુરુરુરુ ય રોરુ
રુરુરિ રાપુરુરુ ૨ રુરુરુ રમ્માથેર । અપ્પેગારુ સત્પેરિ
20 ય [આથ] નરુરુરુરુરુ ય અરુરુરુરુરુ રમ્મેરિ ય રુમેરિ
ય રાપુરુરુરુ ય રાપુરુ ૨ રાપુરુરુ રક્કપાર, ૨ રુરુરુ
સમાર્લ રહરુરુરુરુ રમ્માથેર ।

તપ વં સે રુરુરુરુરુરુ રાપુરુરુરુરુ રુરુરુરુ રુરુરુ રાપ
રુરુરુ સમરુરુરુરુ રુરુરુરુ રાપુરુરુરુ રુરુરુરુ રાપુરુરુ
23 રાપુરુરુ રાપુરુ રુરુરુ રુરુરુરુ રુરુરુરુ રાપુરુરુ
રાપુરુરુરુરુરુ રુરુરુરુરુ રુરુરુરુ ।

† 27 સે વં તમો અવરુરુરુ રુરુરુરુ રુરુરુ રુરુરુ

नयरीष सिरिदामस्स रन्नो बन्धुसिरीष देवीष कुञ्चिसि
 पुत्तत्ताए उववन्ने । तए ण बन्धुसिरी नवण्ह मासाण बहु-
 पडिपुण्णाण [जाव] दारगं पयाया । तए णं तस्स दारगस्स
 अम्मापियरो निव्वत्त वारसाहे इमं एयारूवं नामधेज्ज करेन्ति,
 ‘होउ णं अम्हं दारगे नन्दिसेणे नामेणं’ । तए ण से नन्दि- 5
 सेणे कुमारे पञ्चधाइपरिवुडे [जाव] परिवड्ढइ । तए ण से
 नन्दिसेणे कुमारे उम्मुक्कवालभावे [जाव] विहरइ, जोव्वण-
 गमणुप्पत्ते [०] जुवराया जाए यावि होत्था । तए णं से
 नन्दिसेणे कुमारे रज्जे य [जाव] अन्तेउरे य मुच्छिइ इच्छइ
 सिरिदामं राय जीवियाओ ववरोवित्तए, सयमेव रज्जसिरिं 10
 कारेमाणे पालेमाणे विहरित्तए । तए णं से नन्दिसेणे कुमारे
 सिरिदामस्स रन्नो बहूणि अन्तराणि य छिदाणि य विव-
 राणि य पडिजागरमाणे विहरइ ॥

तए ण से नन्दिसेणे कुमारे सिरिदामस्स रन्नो अन्तर
 अलभमाणे अन्नया कयाइ चित्तं अलंकारिय सहावेइ । २ 15
 एवं वयासी । “ तुम्हे ण, देवाणुप्पिया सिरिदामस्स रन्नो
 सव्वट्ठाणेषु य सव्वभूमीसु य अन्तेउरे य दिन्नवियारे सिरि-
 दामस्स रन्नो अभिक्खण २ अलंकारिय कम्मं करेमाणे
 विहरसि । तं ण तुम, देवाणुप्पिया सिरिदामस्स रन्नो अल-
 कारिय कम्म करेमाणे गीवाए खुरं निवेसेहि । तो ण अहं 20
 तुम्हं अद्धरज्जयं करिस्सामि । तुम अम्हेहिं सद्धि उरालाइ
 भोगभोगां भुञ्जमाणे विहरिस्ससि ” । तए णं से चित्ते
 अलंकारिष नन्दिसेणस्स कुमारस्स एयमट्ठ पडिसुणेइ ॥

तए णं तस्स चित्तस्स अलंकारियस्स इमेयारूवे [जाव]
 समुप्पज्जित्था, “ जइ णं मम सिरिदामे राया एयमट्ठं आग- 25
 मेइ, तए णं मम न नज्जइ केणइ असुमेणं कुमरणेणं मारि-

स्तर" ति बहु मीय जेथेव सिरिहमे पाया तेथेव बसाम-
 चर । १ सिरिहमे राय रदस्तिपणं करयछ" [] बरं बयासी,

" बरं बहु सामी, नमिसेमे कुमारे एजे प [आब] मुच्छि-
 एच्छर तुम्मे जीवियाभो बबोबिठा सपमेव एजसिरि

- 5 कारेमाये पाळेमाये विहरिचर " । तय र्ण से सिरिहमे
 पाया बिचस्स बळकारियस्स बपमाई सोण्या निवम्म बाहु
 बत्त [आब] साइहु नमिसेमे कुमारे पुरिसेहि गिण्हावेर । १
 एपमं विहायेरं बळं भाजवेर । " तं एवं बहु गोपमा,
 नमिसेमे [आब] विहर ।

- 10 " नमिसेमे कुमारे हमो बुर काळमासे काळं किचा
 कहि गच्छिहिर, कहि उबबजिहिर ! " ।

" गोपमा नमिसेमे कुमारे सद्धि बासाई परमाउर्य
 पाछरचा काळमासे काळं किचा हमीसे एपण्यमार पुह
 बीर [] संसारो ठहेव । तमो इत्थिमाउरे बपये मच्छ

- 15 चार उबबजिहिर । से र्ण तत्थ मच्छिहिरि बहिर समारे
 तथेव सेडिकुळे [] बोहि [०] । सोहमो कण्य [] । महाबिदेई
 नासे सिमिहिर, बुमिहिर, मुच्छिहिर, परिबिधाहिर, एव-
 बुकबाणं वस्तं करेहिर ।

॥ निवेदो ॥

20

५.

। उम्बरदत्ते ।

[वत्तपत्त बपयेवो]

§ 28 तेव काळेन तेव समरणं पाळकसणे बपरे ।
 वत्तपत्त नार्म बज्जाये । उम्बरदत्ते बपये । तत्थ र्ण पाळ-

- 25 कसणे नवरे सिद्धत्ते पाया । तत्थ र्ण पाळकसणे बपरे

सागरदत्ते सत्यवाहे होत्या अद्धे [०] । गङ्गदत्ता भारिया ।
तस्स सागरदत्तस्स पुत्ते गङ्गदत्ताए भारियाए अत्तए उम्बर-
दत्ते नामं दारए होत्या अद्दीणं [जाव] °पश्चिन्दियसरीरे॥

तेणं कालेणं तेण समएण समणे भगवं [०] समोस-
रणं, [जाव] परिस्ता पडिगया ॥

5

तेण कालेणं तेणं समएणं भगवं गोयमे, तहेव जेणेव
पाडलसण्डे नयरे तेणेव उवागच्छइ । २ पाडलसण्डं नयरं
पुरत्थिमिल्लेणं दुवारेणं अणुप्पविसइ । २ तत्थ णं पासइ
एगं पुरिसं कच्छुल्लं कोढियं दोउयरियं भगंदरियं अरिसिल्लं
कासिल्लं सासिल्लं सोगिल सुयमुहसुयहत्थं सडियपाय- 10
ड्डलियं सडियकण्णनासियं रसियाए य पूइएण य थिविथि-
वियवणमुहकिमिउत्तयन्तपगलन्तपूयरुहिरं लालापगलन्तक-
ण्णनास अभिक्खणं २ पूयकवले य रुहिरकवले य किमिय-
कवले य वममाणं कट्ठाइ कलुणाइं विसराइं कूयमाणं मच्छि-
याच्चडगरपहकरेणं अन्निज्जमाणमग्गं फुट्टहडाहडसीसं दण्डि- 15
खण्डवसणं खण्डमल्लगखण्डघडहत्थगय गेहे २ देहवलियाए
वित्ति कप्पेमाणं पासइ । तया भगव गोयमे उच्चनीयं
[जाव] अडइ । २ अहापज्जत्तं [०] गेण्हइ पाडलसण्डाओ
पडिनिम्बमइ । २ जेणेव समणे भगवं [०] भत्तपाणं पडिदं-
सेइ समणेणं अब्भणुन्नाए समाणे [जाव] विलमिव पन्नग- 20
भूएणं अप्पाणेण आहारमाहारेइ, संजमेणं तवसा अप्पाणं
भावेमाणे विहरइ ॥

तए णं से भगवं गोयमे दोच्चं पि छट्ठक्खमणपारण-
गंसि पढमाए पोरिसोए सज्जाय [जाव] पाडलसण्डं नयरं
दाहिणिल्लेणं दुवारेणं अणुप्पविसइ, तं चेव पुरिसं पासइ 25
कच्छुल्लं तहेव [जाव] संजमेणं तवसा [०] विहरइ ॥

तत्र यं से नोयमे तच्च पि छद् [] तद्देव [आव]
पञ्चत्विमिस्तेषां पुनारेवं अमुप्यविसमाये तं येव पुरितं
कचमुत्सं [०] पासाह ।

सोत्पं पि छद् [०] उत्तरेवं [] इमेपाक्ये मत्तत्वि
5 समुप्यन्ते “ मही चं इमे पुरिते पुरापोरुपानं [आव]
इवं वयासी । इव तस्य मई भन्ते छद् [आव] टीप्ये
कैनेव पादहमन्ते कपरे तेनेव कचामप्यमि । २ पादह
[] पुरत्विमिस्तेषां पुनारेवं पविहे । तस्य चं इवं पुरितं
पासामि कचमुत्सं [आव] कल्पेमानं । तत्र मई दोष्यछद्
10 पारधर्नसि दाद्विपिस्तेषां पुनारेवं [०] तच्चछद्दुप्यमप्यनसि
पञ्चत्विमिस्तेषां तद्देव [०] । तत्र यं मई सोत्पछद् [०]
उत्तरपुनारेवं अमुप्यविसामि तं येव पुरितं पासामि कचमुत्सं
[आव] विसि कल्पेमाये विहर । विन्ता मम ” । पुण्यम
वपुष्ठा । [०] बागरेह “ इव तस्य नोयमा—

15 तत्र काष्ठेवं तेनं समचनं इहेव अमुहीवे हीवे मारुदे
पासे विजयपुरे नामं नवरे होत्या रिह [] । तस्य चं
विजयपुरे नवरे कजगरहे नामं राया होत्या । तस्य चं कच
मत्तत्विमिस्तेषां मारं वेग्रे होत्या अद्वाद्वाड्वीवपादह,
तं अद्वा कुमारमिच्छं साकामे सत्तद्देवं कायतिगिच्छम ज्ञाने
20 मृयविजया रमापये बाजीकरये मियहयं सुहहये सद्देवये

तस्य चं से चचन्तरी वेग्रे विजयपुरे नवरे कचमरह
इस रया मत्तेउरे य कचैसि कहुनं राईसर [आव] माय
बाहानं अन्तमि च बह्वं पुण्यछाम य गिच्छावाण य दादि
वाय य रागिवाय य कचदाय य मयादाय य समपान
25 य माहपाय य भिक्कागाय य कतोदियाय य कण्डियाय
य काउराय य मन्वेनरपायं मच्छर्मनां उपदेसेह, कल्पेगह
यानं कचउपदेसार्, कल्पमर्यायानं गोहार्मसार् कल्पेनरवानं

मगरमंसाइं, अप्पेगइयाणं सुंसुमारमंसाइ, अप्पेगइयाणं अय-
मंसाइं, एवं एलयरोज्जसूयरमिगससयगोमंसमहिसमंसाइं,
अप्पेगइयाणं तित्तिरमसाइं, अप्पेगइयाणं वह्कलावकवोयकु-
क्कुडमयूरमंसाइं अन्नेसि च वह्णं जलयरथलयरखहयरमाईणं
मसाइं उवदेसेइ, अप्पणा वि य णं से धन्नन्तरी वेज्जे तेहिं 5
वह्हिं मच्छमंसेहि य [जाव] मयूरमंसेहि य अन्नेहि य
वह्हिं जलयरथलयरखहयरमंसेहि य सोल्लेहि य तलि-
एहि य भज्जिएहि य सुर च [६] आसाणमाणे विसाण-
माणे विहरइ ॥

तए णं से धन्नन्तरी वेज्जे एयकम्मे [०] सुवहुं पावं 10
कम्मं समज्जिणित्ता वत्तीसं वाससयाइं परमाउयं पालइत्ता
कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं वावीस-
सागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ते ॥

तए णं सा गङ्गदत्ता भारिया जायनिन्दुया यावि होत्था,
जाया जाया दारगा विणिहायमावज्जन्ति । तए णं तीसे 51
गङ्गदत्ताए सत्थवाहीए अन्नया कयाइ पुव्वरत्तावरत्तकाल-
समयंसि कुहुम्बजागरियं जागग्माणोए अयं अज्जत्थिए
[जाव] समुप्पन्ने । “एव खलु अहं सागरदत्तेणं सत्थवाहेणं
सद्धिं वहइ वासाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्ज-
माणो विहरामि, नो चेव णं अहं दारगं वा दारियं वा 20
पयामि । तं धन्नाओ णं ताओ अम्मयाओ सपुण्णाओ कय-
त्थाओ कयलक्खणाओ, सुल्लेहे णं तारिं अम्मयाणं माणुस्सए
जम्मजीवियफले, जारिं मन्ने नियगकुच्छिसंभूयाइं थणदुद्ध-
लुद्धयाइं महरसमुल्लावगाइं मम्मणपजंपियाइं थणमूलकक्ख-
देसभागं अभिसरमाणयाइं मुद्धयाइं पुणो पुणो य कोमल- 25

- कमलोदमेहि हत्येहि गिबिदम्भ बच्छह्मनिवेदियार् दैमि
समुद्रावप सुमहारे पुनो पुनो मन्त्रुष्यमभिव । अहं न
अपन्ना अपुष्पा अकपपुष्पा वतो वगमदि न पत्ता । तं
सेयं कन्तु मम कर्त्तुं [आव] अकन्ते सागरदत्त सत्यबाहं मा
5 पुष्किला सुबहुं पुष्कलपुष्पमप्यमहापुष्पं वारं म्हात्य बहुमिस्त-
वात्मियपत्तनसंबन्धिपरिपवमदिह्यहि सदि पादकसङ्ग्रामो
नयरागो पदिनिक्कमिता बहिवा केजेव उम्बरदत्तस्त अ
कत्तस्त अकत्तायये तेजेव ववागच्छित्त । तत्त नं उम्ब-
रदत्तस्त अकत्तस्त महारिहं पुष्कलपुष्पं करित्ता अनुपायव-
10 विपाय भोपायत्तय, आव नं अहं देवाणुप्पिया, वारनं वा
इरिय वा पयामि, ता नं अहं तुम्हं वारं वा वारं वा मारं
वा अकत्तपमिहि वा अपुषह्मरस्सामि ति कहु म्हेवारं
मावाहमित्त । वरं सयेहे, १ कम्भं [आव] अकन्ते
केजेव सागरदत्ते सत्यबाहे तेजेव ववागच्छित्त । २ सागर
दत्त सत्यबाहं वरं वपासी, “वरं कन्तु अहं देवाणुप्पिया,
15 तुम्हेहि सदि [आव] न पत्ता । तं इच्छमि नं, देवाणु-
प्पिया तुम्हेहि अप्पणुप्राया [आव] मावाहमित्त ” ॥
तत्त नं से सागरदत्ते पङ्कदत्तं मारियं वरं वपासी “ममं
पि नं, देवाणुप्पिय, वस वेव म्भोरहे, कहुं तुमं वारं
वारियं वा पयाइस्सति ” । पङ्कदत्तय मारियाय वयमहं
20 अपुषावत्त ॥

तत्त नं सा पङ्कदत्ता मारिया सागरदत्तसत्यबाहेनं
वयमहं अप्पणुप्राया समावी सुबहुं पुष्कं [आव] महिस्सहि
सदि सयामो पिहामो पदिनिक्कमत्त । १ पादकसङ्ग्रहं वपरे
मज्झिमग्गेयं निमाच्छत्त । २ केजेव पुष्करिणी तेजेव ववा
25 गच्छत्त । १ पुष्करिणीव तीरे सुबहुं पुष्कलपुष्पमप्यमहापुष्पं

कारं उवणेइ, २ पुम्बरिणि ओगाहेइ, २ जलमज्जणं करेइ, २
जलकीडं करेमाणी ण्हाया कयकोउयमङ्गलपायच्छित्ता उल्ल-
पडसाडिया पुम्बरिणीओ पच्चुत्तरइ, २ तं पुप्फ° [०] गिण्हइ,
२ जेणेव उम्बरदत्तस्स जम्भस्स जम्माययणे तेणेव उवाग-
च्छइ, २ उम्बरदत्तस्स जम्भस्स आलोए पणामं करेइ, २ 5
लोमहत्य परामुसइ, उम्बरदत्तं जम्भं लोमहत्येण पमज्जइ, २
दगधाराम अब्भुक्खेइ, २ पम्हल° [०] गायलट्ठी ओल्लहेइ, २
सेयाइ वत्थाइं परिहेइ, २ महरिहं पुप्फारुहण मल्लारुहण
गन्वारुहणं चुण्णारुहण करेइ, २ धुव उहइ, २ जन्नुपायव-
डिया एवं वयइ, “जइ णं अह, देवाणुप्पिया, दारग वा दा- 10
रियं वा पयामि, तो णं [०]” [जाव] ओवाइणइ । २
जामेव दिंसि पाउब्भूया तामेव दिंसि पडिगया ॥

तए णं से घन्नन्तरी वेज्जे ताओ नरयाओ अणन्तरं
उव्वट्ठित्ता इहेव जम्बुदीवे दीवे पाडलसण्डे नयरं गङ्गदत्ताए
भारियाए कुच्छिसि पुत्तत्ताए उववन्ते । तए ण तीसे गङ्ग- 15
दत्ताए भारियाए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे
दोहले पाउब्भूय । “घन्नाओ णं ताओ [जाव]°फले, जाओ
णं विउलं असणं पाणं खाइमं साइमं उवक्खहावेन्ति, २
यह्हि [जाव] परिखुडाओ तं विउलं असण पाणं खाइम
साइमं सुरं च [६] पुप्फ° [जाव] गहाय पाडलसण्डं नयरं 20
मज्झमज्जेण पडिनिम्भमन्ति, २ जेणेव पुम्बरिणी तेणेव
उवागच्छन्ति, २ ओगाहेन्ति, २ ण्हाया [जाव]°पायच्छित्ताओ
तं विउल असणं [८] यह्हि मित्तनाइ° [जाव] सद्धि आसा-
यन्ति, २ दोहलं विणेन्ति ” । एव संपेहेइ, २ कल्ल [जाव]
जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ । २ 25
सागरदत्तं सत्थवाहं एवं वयासी, “घन्नाओ ण ताओ [जाव]

विपत्तिः, तं दृष्ट्वापि न [आह] विपत्तिरिति । तत्र न से
मागच्छते मन्थवाहे मङ्गलत्वात् मारिषात् स्वमर्तुं अनुज्ञायात् ॥

- तत्र न सा गङ्गादत्ता सागरदत्तेर्षं सन्धवाहेर्षं मन्थपु
त्राया समर्था विदुर्षं असत् ४) उच्यतेवाचेर । २ तं विदु
५ नं समर्थं ४) सुरं च [६] सुबहुं पुनरु [०] परिगच्छाचेर ।
२ बहूहि आह] ब्रह्माया कथयच्छिष्टस्या जैमैव उम्बरदत्तस्त
उच्यतेवाचेर आह पुनरु इहेर जैमैव पुनरुच्छिष्टी तथैव उ
वागच्छत तत्र न सामा मित्त [आह] महिषाया गङ्गादत्तं
मन्थवाहि मन्थार्थकागच्छिन्मिषं दरेमि । तत्र न सा गङ्गा
१० दत्ता मारिषा नाहि मित्तनाहि मारिषाहि बहूहि नगरमहि
छाहि महि न विदुर्षं असत् [४] सुरं च [६] दोहर्षं पिबे
६ । तामेव हिमि पाउम्भ्या तामेव हिमि पति
गया सा गङ्गादत्ता मन्थवाही पामाधवाह्या तं गम्यं
सुबहुं पुनरु पत्तिर । तत्र न सा गङ्गादत्ता मारिषा नबर्त
१५ मामार्तं बहुपत्तिपुण्यात् [आह] यथाया । विदुश्चिषा [आह]
अहो न तम दार्य उम्बरदत्तस्त उच्यतेवाचेर मन्थार्थकागच्छ
न दार्य न ०] दार्य उम्बरदत्त नामर्त २ । तत्र न से
उम्बरदत्त पञ्चधाउपगच्छाहि च परिपद्यते ॥

- तत्र न स मागच्छत मन्थवाहि इति विवक्षिते [आह]
१) काममात्रं दार्य दृष्ट्वा गङ्गादत्ता पि [] । उम्बरदत्ते
निगच्छत इति उच्यते तत्र न तस्म उम्बरदत्तस्त दार्यस्त
यथाया कथाः सर्गागतीनि त्रयमात्रमात्रमैव मायस रोषापद्रु
पाउम्भ्या न अहो-माम काम आह] काहे तत्र न से
उम्बरदत्त दार्य मोक्षमहि गगापद्रुहि समिभूत् नमात्रै
२ महिषाया आह विदुश्चिषा - बर्त ननु गापमा, उम्बरदत्ते
पुनरागच्छात् आह पञ्चधामात्रं विदुश्चिषा ॥

“ से णं उम्बरदत्ते कालमासे काल किञ्चा कहिं गच्छि-
हिइ, कहि उववज्जिहिइ ? ” ॥

“ गोयमा, उम्बरदत्ते दारण वावत्तरिं वासाइं परमाउयं
पालइत्ता कालमासे काल किञ्चा इमीसे रयणप्पभाए पुढ-
वीए नेरइयत्ताए उववन्ने । संसारो तहेव [जाव] पुढवी । 5
तओ हत्थिणाउरे नयरे कुक्कुडत्ताए पच्चायाहिइ । गोद्वि-
हिए तत्थेव हत्थिणाउरे नयरे सेट्टिकुलसि उववज्जिहिइ ।
योहिं [०] सोहम्मो कप्पे [०] महोविदेहे वासे सिज्झिहिइ ॥

॥ निक्खेवो ॥

८

10

। सोरियदत्ते ।

[अट्ठमस्स उक्खेवो ॥]

§ 29 तेणं कालेणं तेण समएण सोरियपुरं नयर ।
सोरियवडिसगं उज्जाणं । सोरियो जक्खो । सोरियदत्ते
राया । तस्स ण सोरियपुरस्स नयरस्स बहिया उत्तरपुर- 15
त्थिमे दिसीभाए एत्थ ण मगे मच्छन्धवाडए होत्था । तत्थ
ण समुद्दत्त नामं मच्छन्धे परिवसइ अहम्मिण [जाव] दुप्प-
डियाणन्दे । तस्स ण समुद्दत्तस्स समुद्दत्ता नाम भारिया
होत्था अहीण° [०] पञ्चिन्दियसरोरा । तस्स णं समुद्दत्तस्स
पुत्त समुद्दत्ताए भारियाए अत्तए सोरियदत्ते नाम दारण 20
होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं सामी समोसढे [जाव] परिस्ता
पडिगया ॥

तेणं कालेण तेणं समएणं जेट्ठे सीसे [जाव] सोरिय-

दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य
जम्मपक्काणि य वेगपक्काणि य मारुपक्काणि य कालाणि य
धेरगाणि य महिद्धाणि य आमलरसियाणि य मुहियारसि-
याणि य कविट्टरसियाणि य दालिमरसियाणि य मच्छर-
सियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य 5
उवक्खवावेन्ति, अन्ने य वहवे मच्छरसे य ण्णेज्जरसे य
तित्तिररसे य [जाव] मयूररसे य अन्न च चिउलं हरिय-
सागं उवक्खवावेन्ति । २ मित्तस्स रत्तो भोयणमण्डवंसि
भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाण-
सिए तेसिं च वह्हिं जलयरथलयरखहयरमंसेहिं च रसि- 10
एहि य हरियसागेहि य सोल्लेहि य तलिएहि य भज्जि-
एहि य सुर च [६] आसाएमाणे [८] विहरइ । तए णं
सिरीए महाणसिए एयकम्मे [०] सुवहु पावकम्म समज्जि-
णित्ता तेत्तीसं वाससयाइ परमाउय पालइत्ता कालमासे
कालं किच्चा लट्ठीए पुढवीए उववन्ते ॥ 15

तए णं सा समुद्दत्ता भारिया निन्दू यावि होत्था, जाया
जाया दारगा विणिहायमावज्जन्ति । जहा गहदत्ताए चिन्ता,
आपुच्छणा, ओवाइयं, दोहला, [जाव] दारगं पयाया, [जाव]
'जम्हा णं अम्ह इमे दारए सोरियस्स जक्खस्स ओवाइय-
लेहे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेण ' । तए 20
ण से सोरियदत्ते दारए पञ्चघाई° [जाव] उम्मुक्कवालभावे
विन्नयपरिणयमेत्ते जोव्वण° [०] होत्था ॥

तए ण से समुद्दत्ते अन्नया कयाइ कालधम्मणा सं
जुत्ते । तए णं से सोरियदत्ते वह्हिं मित्तनाइ° [०] रोय-
माणे समुद्दत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं 25
करेइ, अन्नया कयाइ सयमेव मच्छन्वमहत्तरगतं उवसंप-

- पुरे नपरे उच्चनीयमग्निमार कुम्भारं [] महापञ्चर्तं समु
 शार्चं गहाप सोरिषपुत्रमो नपराभा पश्चिमिपुत्रमर । १ तस्स
 मध्यम्यपाङ्गस्तु अहूरसामन्तेर्न बीरययमाने महारम्यो-
 क्षिपार महपञ्चपरिस्वार मज्जगर्भं पात्तार वय पुरिषं पुत्रं
 ५ पुत्रं विम्मसं अग्निबम्मपण्डं किङ्किङ्किपामूर्धं गीमसा
 इयनितार्यं मध्यकष्टएव गहाप अणुगगोर्न कुम्भारं समु
 शार्चं पिसराहं कुवेमाथ अमिकपार्थं १ एवकवळे प सूरि
 कवळे प किमिकवळे प वममार्थं पात्तार । २ इमे अज्जतिण
 [५] समुप्यगिक्काया [] पुत्रपोरणान्न [आव] विहर ।
 10 पर्णं उपेहेर । २ क्षिपेव समये भगव [आव] पुण्यमवपुष्ठा
 [आव] बागरणं “ वयं असु सोपमा—

- तेन कस्सेर्ण तेनं समर्थं इहेय अम्भुरीये बीये भार्थे
 वासे नन्दिपुरे वामं वपरे होत्या । मिसे राया । तस्स र्ण
 मिस्तस्स रणो सिरीर नार्म महावसिर होत्या, अहम्मिर
 15 [आव] पुण्यविपाचये ॥

- तस्स न सिरीयस्स महावसिपस्स वइये मच्छिवा प
 वापुरिया प तावविवा प विचमरभत्तवेपया कत्ताकट्ठि
 वइये सण्डमण्डा प [आव] पडागाएपडागे प, धर प [आव]
 महिसे प, तित्तिरे प [आव] मऊरे प जीविषामो ववरोवेमि ।
 20 १ सिरीयस्स महावसिपस्स वववेमि ववे प से वइये
 तित्तिर प [आव] मऊरा प पङ्गरसि संविक्का विहन्ति,
 ववे प वइये पुरिसा विचमरभत्तवेपया ते वइये तित्तिरे प
 [आव] मऊरे प जीविषामो वेव तिप्यक्खेमि । २ सिरीय
 स्स महावसिपस्स वववेमि । तर र्णं से सिरीर महाव-
 25 सिर वज्जर्णं अकपरपकपरववववार्णं मंसाहं कप्यविक्कप्यिवाहं
 करो, तं अहा, सण्डवन्निपाणि प वइयवन्निपाणि प

दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य
जम्मपक्काणि य वेगपक्काणि य मारुयपक्काणि य कालाणि य
धेरगाणि य महिद्धाणि य आमलरसियाणि य मुहियारसि-
याणि य कविट्टरसियाणि य दालिमरसियाणि य मच्छुर-
सियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य 5
उवक्खडावेन्ति, अन्ने य वहवे मच्छुरसे य एणेज्जरसे य
तित्तिररसे य [जाव] मयूररसे य अन्न च विउलं हरिय
सागं उवक्खडावेन्ति । २ मित्तस्स रत्तो भोयणमण्डवंसि
भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाण-
सिए तेसिं च वहहिं जलयरथलयरखहयरमंसेहिं च रसि- 10
एहि य हरियसागेहि य सोल्लेहि य तलिएहि य भज्जि-
एहि य सुर च [६] आसाएमाणे [४] विहरइ । तए णं
सिरीए महाणसिए एयकम्मे [०] सुवहु पावकम्म समज्जि-
णित्ता तेत्तीसं वाससयाइ परमाउय पालइत्ता कालमासे
कालं किच्चा छट्ठीए पुढवीए उववन्ने ॥ 15

तए णं सा समुद्वत्ता भारिया निन्दू यावि होत्था, जाया
जाया दारगा विणिहायमावज्जन्ति । जहा गह्वत्ताए चिन्ता,
आपुच्छणा, ओवाइयं दोहला, [जाव] दारग पयाया, [जाव]
'जम्हा णं अम्ह इमे दारए सोरियस्स जक्खस्स ओवाइय-
लद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेण ' । तए 20
ण से सोरियदत्ते दारए पञ्चघाई° [जाव] उम्मुक्कवालभावे
विन्नयपरिणयमेत्ते जोव्वण° [०] होत्था ॥

तए ण से समुद्वदत्ते अन्नया कयाइ कालधम्मणा सं
जुत्ते । तए णं से सोरियदत्ते वहहिं मित्तनाइ° [०] रोय-
माणे समुद्वदत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं 25
करेइ, अन्नया कयाइ सयमेव मच्छुन्वमहत्तरगतं उवसंप-

गिरिजाय विहर । तप रं से सोरिपदसे दार मच्छन्ने
 दार महम्मिद [आव] दुप्यदियाजन्ने ॥

- तप रं तस्त सोरिपदस्तमच्छन्नेस्त दारये पुरिस्ता विष
 मर" [] दगदियाहि अदप्यामहानर् भोगादेमि । २ दारहि
 5 दारगाल्याहि य दारमदयेहि य दारमदयेहि य दारदयेहि य
 दारपदयेहि य दारपुच्छेहि य पदपुच्छेहि य मच्छन्नेहि य
 मच्छपुच्छेहि य उम्माहि य तिमिराहि य मिसिराहि य
 पिसिराहि य विमिराहि य विमिराहि य विमिराहि य
 आयेहि य मयेहि य कुटपासेहि य दारदयेहि य सुतव-
 10 न्ययेहि य दारदयेहि य दारये सन्मच्छ [आव] पदा-
 गारपदागे य गिरिजामि, दगदियामो मयेमि, कुटं गारेमि
 मच्छन्नेदर करेमि, मायवसि दारपमि । मन्ने य से दारये
 पुरिस्ता विषमामतयेपया मायवतततहि सोन्नेहि य तकि-
 रहि य मगिरिपहि य रापमगसि विमि कन्नेमाया विहरमि ।
 15 मय्याया वि य रं से सोरिपदसे दारहि सन्मच्छेहि य
 [आव] पदागारपदागेहि य सोन्नेहि य मगिरिपहि य तकि-
 रहि य सुरं य [१] मासापमाये [२] विहर ॥

- तप रं तस्त सोरिपदस्तमच्छन्नेस्त मय्याया कया
 ते मच्छन्ने सोन्ने य तकिर य मगिरिप य माहारेमायस्त मच्छ-
 20 कच्छर गच्छर मन्ने यावि होत्या । तप य से सोरिपदस्त
 मच्छन्ने मय्याया येपयाय नमिभूद समाये कोदुमिपपुरिसे
 सदाये, २ दारं यपासी, गच्छर रं तुम्हे, दारानुपिया
 सोरिपपुरे नपरे सिमादम" [आव] पदेस्त य मय्याया १ सदेवं
 उद्योसेमाया दारं यपाह 'दारं यन्नु, दारानुपिया सोरिप-
 25 दस्तस्त मच्छन्नेदर मये मन्ने । तं यो रं दारदये मन्ने या

[६] सोरियमच्छियस्स मच्छकण्टयं गलाओ नोहरित्तए, तस्स णं सोरियदत्ते विउलं अत्थसंपयाणं दलयइ ” । तए णं ते कोहुम्बियपुरिसा [जाव] उग्घोसेन्ति ॥

तए णं ते वहवे वेज्जा य [६] इमेयारूवं उग्घोसणं उग्घोसिज्जमाणं निसामेन्ति । २ जेणेव सोरियदत्तस्स गोहे 5 जेणेव सोरियमच्छन्धे, तेणेव उवागच्छन्ति । २ बहूहि उप्पत्तियाहि [४] बुद्धीहि य परिणममाणा वमणेहि य छट्ठणेहि य ओवीलणेहि य कवलग्गाहेहि य सल्लुद्धरणेहि य विसल्लकरणेहि य इच्छन्ति सोरियमच्छन्धे मच्छकण्टयं गलाओ नोहरित्तए, नो संचाएन्ति नोहरित्तए वा विसोहित्तए वा । 10 तए णं ते वहवे वेज्जा य [६] जाहे नो सचाएन्ति सोरियस्स मच्छकण्टग गलाओ नोहरित्तए, ताहे सन्ता [जाव] जामेव दिसि पाउब्भूया तामेव दिसि पडिगया । तए णं से सोरियदत्ते मच्छन्धे पडियारनिव्विण्णे तेणं दुक्खेणं अभिभूए सुक्के [जाव] विहरइ । “ एव खलु, गोयमा, सोरिय- 15 दत्ते पुरापोराणाण [जाव] विहरइ ” ॥

“ सोरिए ण, भन्ते, मच्छन्धे इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, सत्तरि वासाइ परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०] ससारोतहेव, 20 पुढवी । हत्थिणाउरे नयरे मच्छत्ताए उववन्ते । से णं तओ मच्छिएहि जीवियाओ ववरोविए तत्थेव सेट्टिकुलंसि [०] योहि [०], सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ” ॥

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। देवदत्ता ।

[लम्पट बन्धेसे ॥]

§ 30 तेज काळेज तेज समर्थ रोहीरुप नाम नपरे
 ६ होत्या रिज [] पुढपिबिंसर बरजाये । घरजो अन्धो ।
 बिसमजवलो राधा । सिरी रेरी । पूसम्यो कुमारे सुबराबा ॥

तत्प न रोहीरुप नपरे बसे नाम गाहाबई परिवसर
 बई [०] । कन्हसिरी मारिया । तस्स न वचस्स पूरा
 कन्हसिरीय मत्तया देवदत्ता नाम दारिया होत्या बहीय
 10 [आब] बकिडा बकिडुसरीय ॥

तेज काळेज तेज समर्थ सामी समोखडे [आब] परिछा
 मिवावा । तेज काळेज तेज समर्थ खेटे बन्धेबासी छट्ट
 कम्मब [] तदेव [आब] रापमम्मामोणाडे इत्थी बासे
 बुरिसे पात्तर । तेसि पुरिछाज भग्गगर्प पात्तर बर्प इत्थिर्ब
 15 मक्कपोडपबन्धनं उक्खिज्जकम्पवार्त्त [आब] सुळे मिज्जमार्त्त
 पात्तर । २ रमे बग्गहत्थिण [] तदेव निम्प [आब] बर्प
 बयासी बसा न मन्ते इत्थिया पुण्णमवे का बासी ? ”

“ बर्प कज्जु गोयमा—

तेज काळेज तेज समर्थ इदेव अम्भुदीवे मारडे बासे
 20 छुण्णडे नाम नपरे होत्या रिज [] । मुहासेने राधा ।
 तस्स न महासेवस्स एजो चारिणीपामोक्काने रेरीसहस्स
 ओपेहे पावि होत्या । तस्स न महासेवस्स एजो पूरे
 चारिणीय रेरीय मत्तर सीहसेने नाम कुमारे होत्या
 बहीय [] बुराया ॥

25 तत्प न तस्स सीहसेवस्स कुमारेव बग्गपिपरी बज्जवा

कयाइ पंच पासायवडिसयसयाइं करेन्ति अब्भुग्गय° [०] ।
 तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया
 कयाइ सामापामोक्खाणं पञ्चण्हं रायवरकन्नगसयाणं एगदिवसे
 पाणिं गिण्हारिंसु । पञ्चसयओ दाओ । तए णं से सीहसेणे
 कुमारे सामापामोक्खाहिं पञ्चसयाहिं देवीहिं सद्धि उप्पि° 5
 [जाव] विहरइ ॥

तए णं से महासेणे राया अन्नया कयाइ कालधम्मणा
 संजुत्ते । नीहरण । [०] राया जाए महया° [०] ॥

तए णं से सीहसेणे राया सामाए देवीए मुच्छिए [४]
 अवसेसाओ देवीओ नो आढाइ नो परिजाणाइ, अणाढायमाणे 10
 अपरिजाणमाणे विहरइ । तए णं तासिं एगूणगाणं पञ्चण्हं
 देवीसयाणं एगूणाइ पञ्चमाईसयाइं इमीसे कहाए लद्धट्ठाइं
 समाणाइं, “एवं खलु, सामी, सीहसेणे राया सामाए देवीए
 मुच्छिए [४] अम्ह धूयाओ नो आढाइ, नो परिजाणाइ,
 आणाढायमाणे अपरिजाणमाणे विहरइ । तं सेयं खलु अम्हं 15
 सामं देवि अग्गिपओगेण वा विसप्पओगेण वा सत्थप्प-
 ओगेण वा जीवियाओ ववरोवित्तए । ” एवं संपेहेन्ति ।
 २ सामाए देवीए अन्तराणि य छिदाणि य विवराणि य
 पडिजागरमाणीओ विहरन्ति ॥

तए णं सा सामा देवी इमीसे कहाए लद्धट्ठा समाणी 20
 एवं वयासी, “एवं खलु सामी, पञ्चण्हं सवत्तीसयाणं पञ्च
 माइसयाइं इमीसे कहाए लद्धट्ठाइ समाणाइ अन्नमन्नं एवं
 वयासी, ‘एव खलु सीहसेणे [०]’ [जाव] पडिजागरमाणीओ
 विहरन्ति । तं न नज्जइ णं मम केणइ कुमरणेणं मारिस्सइ”
 त्ति कट्ठु भीया [जाव] जेणेव कोवधरे तेणेव ठवागच्छइ । २ 25
 ओहय° [जाव] सियाइ ॥

तत्र यं ते सीहसेमे राया इमीसे कदापि कन्दे समाये
 सेमेव कोवपरद, सेमेव सामा देवी सेमेव उवागच्छन् । १
 सामं देवि ओहय" [आव] पासद, २ एवं वयासी, " किं न
 देवाणुपिय, ओहय [आव] क्षिमासि ? " ॥ तत्र यं सा सामा
 5 देवी सीहसेमेवं रवा एवं बुत्ता समासी उप्केवउप्केवियं
 सीहसेवं रावं एवं वयासी, " एवं कहु सामी मम वगूव
 पञ्चसवसीधवान वगूवपञ्चमारसवान इमीसे कदापि कन्द
 द्वावं समायावं [] अद्यमदे सहायेन्ति, २ एवं वयासी
 एवं कहे सीहसेमे राया सामा देवीर वचरि मुच्छिप
 10 धर्मं धूवाभो नो वासाह [] [आव] कस्तपानि य क्षिमासि
 पदिज्जागरमाभीभ्ये विहरन्ति । तं न नगग्रह,] । मीया
 [आव] क्षिमासि" ॥

तत्र यं ते सीहसेमे सामं देवि एवं वयासी मा न
 तुमं देवाणुपिय, ओहय" [आव] क्षिमासि । धर्मं यं तदा
 15 अस्तिहामि अहा यं तत्र नत्वि कस्तो वि सरीरस्स भावादे
 पवाहे या मविस्सह चि कहु ताहि इहाहि [६] समा
 सासेह, २ तमो पडिनिक्कमह, २ कोहुम्वियपुरिसे सहायेह,
 २ एवं वयासी पच्छन् नं तुम्मे, देवाणुपिया, सुपहस्स
 नयरस्स बहिया एवं मर्हं कूडायाएसार्हं करेह ममैयक्कम्म-
 20 सुपत्तमिचिहं पासावीर्यं [७], ममं वयमावत्तिवं पञ्चपियह" ।
 तत्र यं ते कोहुम्वियपुरिसा करयह" [आव] पडिसुमेन्ति, २
 सुपह्हुनयरस्स बहिया पञ्चरियमे विसीविमाव धर्मं मर्हं
 कूडागाएसार्हं [आव] करेन्ति अन्नयक्कम्म" [] पासावीर्यं [७]
 सेमेव सीहसेमे राया सेमेव उवागच्छन्ति २ तमावत्तिवं
 25 पञ्चपियन्ति ॥

तए णं से सीहसेणे राया अन्नया कयाइ एगूणगाणं
पञ्चण्हं देवीसयाणं एगूणाइं पञ्चमाइसयाइं आमन्तेइ । तए णं
तासि एगूणपञ्चदेवीसयाणं एगूणपञ्चमाइसयाइं सीहसेणेणं
रत्ता आमन्तियाइं समाणाइं सव्वालंकारविभूसियाइं जहा- 5
विभवेणं जेणेव सुपइहे नयरे, जेणेव सीहसेणे राया तेणेव
उवागच्छन्ति । तए णं से सीहसेणे राया एगूणपञ्चदेवी
सयाणं एगूणगाणं पञ्चण्ह माइसयाणं कूडागारसालं आवासं
दलयइ ॥

तए णं से सीहसेणे राया कोहुम्वियपुरिसे सहावेइ, २
एव वयासी, “गच्छह णं तुम्हे, देवाणुप्पिया, विउलं असणं 10
[४] उवणेह, सुवहु पुफवत्थगन्धमल्लालकार च कूडागारसालं
साहरह य” । तए णं ते कोहुम्वियपुरिस्ता तहेव [जाव] साह
रेन्ति । तए णं तासि एगूणगाणं पञ्चण्हं देवीसयाणं एगूण-
पञ्चमाइसयाइं सव्वालंकारविभूसियाइं करेन्ति, २ तं विउलं
अन्नणं [८] सुर च [६] आसासमाणाइं गन्धवेहि य नाड- 15
एहि य उवगीयमाणाइं २ विहरन्ति ॥

तए णं से सीहसेणे राया अद्धरत्तकालत्तमयंसि वट्ठहि
पुरिसेहि सद्धि संपरिखुडे जेणेव कूडागारसाला तेणेव
उवागच्छइ, २ कूडागारजालाए दुवाराइ पिहेइ, २ कूडागार-
सालाए सव्वओ समन्ता अगणिकाय दलयइ । तए णं तासि 20
एगूणगाणं पञ्चण्हं देवीसयाणं एगूणगाइं पञ्च माइसयाइं
सीहरत्ता आलोवियाइं समाणाइं रोयमाणाइं [३] अत्ताणाइं
असरणाइं कालधम्मणा संजुत्ताइं ॥

तए णं से सीहसेणे राया षयकम्मे [८] सुवहु पाव-
कम्मं समज्जिणित्ता चोत्तीसं वाससयाइं परमाउयं पालइत्ता 25

काळमासे काळं किंवा छठीय पुढवीर उक्तेसेच बावीस
 सागयेवमहिरसु मेळपत्ता उबबणे । ते पंतमो जणवर्त
 कळहिता होव रोहीवर नयेर दत्तस्त साध्याहस्त कळ
 क्षिपीर मारियाण कुळिठसि दारिपत्ता उबबणे । तर जे
 5 सा कळसिपी नवर्त मासारं [आव] दारिप पयापा सुळमाळ
 [] सुळमा । तर जे तीसे दारिपत्त अम्मापियये मिळत
 पारसाहियाण विडळं मत्तनं [४] [आव] मिळतार [] याम
 येळं करेण [] [५] तं होव जे दारिपा देवदत्ता
 नामेज ।' तर जे सा देवदत्ता दारिपा पञ्चमार्गपरिणाहिया

10 [आव] परिबंदूर ॥

तर जे सा देवदत्ता दारिपा अम्मुळवाळमावा जोळ
 येण कयेण कावयेण य [आव] मयं उळिहा उळिहसपीय
 आया पावि होत्या । तर जे सा देवदत्ता दारिपा मळपा
 कयार ज्ञाया [आव] "विमूछिया बह्नि तुआहि [आव]
 15 परिक्खिता बण्यि आयासतज्जगंसि कणमतिदूसेणं कीळमाणी
 विहर ॥

हमं ज जे वेसमजसे राया ज्ञाप [आव] "विमूछिय
 मासं बुद्धिहा बह्नि पुरिसेहि सद्धि तंपरिबुडे भासवाहि
 यियाण मिळायमाये दत्तस्त गाहापरस्त मिहस्त नूरसा
 20 मत्तेसं बीरवप । तर जे से वेसमजे राया [आव] बीरपय
 माये देवदत्त दारिपं बण्यि आयासतज्जगंसि कणमतिदूसेणं
 कीळमाणि पासर । देवदत्ताद दारिपाण जोळयेण य काप
 येण य [आव] यिमिह कोळ्ळिपपुरिसे सरावे, १ एवं
 बयाली ॥

25 "कस्त ज देवाणुयिया, दत्ता दारिपा, किं वा
 नामयेजेणं ?" ॥

तए ण ते कोहुम्बियपुरिसा वेसमणरायं करयल°
[जाव] एवं वयासी, “एस णं, सामी, दत्तस्स सत्थवाहस्स
धूया कण्हसिरीए भारियाए अत्तया देवदत्ता नामं दारिया
रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा” ॥

तए णं से वेसमणे राया आसवाहिणियाओ पडिनियत्ते 5
समाणे अब्भिन्तरठाणिज्जे पुरिसे सहावेइ, २ एव वयासी,

“गच्छह ण तुम्मे, देवाणुप्पिया, दत्तस्स धूयं कण्ह-
सिरीए भारियाए अत्तयं देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो
भारियत्ताए वरेह जइ वि सा सयरज्जसुक्का” ॥

तए णं ते अब्भिन्तरठाणिज्जा पुरिसा वेसमणेणं रत्ता 10
एवं बुत्ता समाणा हट्ठतुट्ठा करयल° [जाव] पडिसुणेन्ति ।
२ ण्हाया [जाव] सुद्धप्पावेसाइ [०] संपरिवुट्ठा जेणेव
दत्तस्स गिहे तेणेव उवागच्छित्था । तए णं से दत्ते सत्थ-
वाहे ते पुरिसे एज्जमाणे पासइ, २ हट्ठतुट्ठ° [०] आसणाओ
अब्भुट्ठेइ, २ सत्तह पयाइ पच्चुग्गए आसणेणं उचनिमन्तेइ । 15
२ ते पुरिसे आसत्थे वीसत्थे सुहासणवरगए एवं वयासी ।

“संदिसन्तु णं, देवाणुप्पिया, किं आगमणप्पओयणं ?” ।

तए णं ते रायपुरिसा दत्तं सत्थवाहं एवं वयासी,
“अम्हे णं, देवाणुप्पिया, तव धूय कण्हसिरीए अत्तयं दारियं
पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेमो । त जइ णं जाणासि, 20
देवाणुप्पिया, जुत्तं वा पत्तं वा सलाहणिज्जं वा, सरिसो वा
संजोगो, दिज्जउ णं देवदत्ता भारिया पूसनन्दिस्स जुवरन्नो ।
भण, देवाणुप्पिया, किं दलयामो सुक्कं ?” ॥

तए णं से दत्ते अब्भिन्तरठाणिज्जे पुरिसे एवं वयासी,
“एयं चेव, देवाणुप्पिया, मम सुक्कं, जं वेसमणे राया 25
भम दारियानिमित्तेण अणुगिण्हइ” ॥

ते द्यपिञ्जपुरिसे विरहोर्ध्वं पुष्कलपुष्पमहाबन्धारेण
सञ्चारेत् २ पश्चिमिचरमेव । तत्र न ते द्यपिञ्जपुरिसे ज्ञेये
वैसमये राया तेष्वेव उवागच्छन्ति २ वैसमयस्त रजो
वपमर्द्धं निवेदैमि ॥

- 5 तत्र न ते दत्त पादार्धं मध्या कपार सौमर्वसि
तिद्विकरणविषममन्त्रमुत्तुर्त्तसि विरहं मसर्ध [४] उवम
वर्धित, २ मित्तनार [] मामन्तेर, च्छार[आव] पापच्छिन्ने
सुहासवपरात् तेष्वं मित्त* [] सञ्चि संपरिदुष्टं तं पिठर्ध
मसर्ध [४] आसाधमाये विहृत । त्रिमियमुत्तुत्तयमर []
10 आवम [१] तं मित्तनारमिषा* [] पिठस्यम्वपुष्प*[आव]
मन्त्रकारेण सञ्चारेत्, २ वेपदत्तं वारियं च्छार्य [आव]
विमृष्टिपसरोरं पुरिससहस्रपाहिषीय तीप पुनहेत्, २
सुवदुमित्त* [आव] सञ्चि संपरिदुष्टं सन्धिद्वीप[आव] *नार
परिष्वं राहीद्वयं मपरं मज्जमज्जर्धं ज्ञेयेष वैसमयत्वा गिहे
15 ज्ञेयेष वैसमये राया तेष्वेव उवागच्छन्ति, २ करपङ्क* [आव]
वञ्चारेत् २ वैसमयस्त रजो वेपदत्तं वारिय उवमर ॥

- तत्र न ते वैसमये राया वेपदत्तं वारियं उवपीयं
पासा, २ ददुर्द्ध* [] पिठम् मसर्ध [४] उवमञ्चारेत्,
२ मित्तनार* [०] मामन्तेर [आव] सञ्चारेत्, २ पूननग्नि
20 कुमारं वेपदत्तं च वारियं पटुर्धं पुनहेत्, २ सेवापीर्यदि कञ्च
सेहि मज्जावेर २ वरनपत्त्या करेत्, अग्निहोम करेत् २
पूननग्नि कुमारं वेपदत्ताय वारियाय पार्थि पिण्डावेत् । तत्र
न ते वैसमये राया पूननग्निकुमारस्त वेपदत्तं वारिय
सन्धिद्वीप [आव] *रक्षेणं मदया द्द्वीपद्वारस्तमुत्तुर्ध्वं पार्थि
25 मादनें करेत् २ वेपदत्ताय वारियाय ममापिपये मित्त*

[जाव] °परियणं च विडलेणं असण° [०] वत्थगन्धमह्वालं-
कारेण थ सक्कारेइ संमाणेइ [जाव] पडिचिसज्जेइ । तए णं
से पूसनन्दी कुमारे देवदत्ताए सद्धि उप्पि पासाय° [०]
कुट्टमाणेहि मुइह्ममत्थएहि धत्तीसइयद्ध° [०] उवगिज्जमाणे
[जाव] विहरइ ॥

5

तए णं से वेसमणे राया अन्नया कयाइ कालधम्मणा
संजुत्ते । नीहरणं । [जाव] राया जाण ॥

तए णं से पूसनन्दी राया सिरीए देवीए मायाभत्तए
यावि होत्था । कल्लाकल्लि जेणेव सिरी देवी तेणेव उवा
गच्छइ, २ सिरीए देवीए पायवटणं करेइ, २ सयपागसह- 10
स्सपागेहि तेहंहि अच्चिमक्कावेइ अट्टिसुहाए मंससुहाए तथा
सुहाए रोमसुहाए । चउव्विहाए संवाहणाए सवाहावेइ, २
सुरभिणा गन्धवट्टणं उव्वट्टावेइ, २ तिहि उदण्हि मज्जावेइ,
तं जहा, उसिणोदण्ण सोओदण्णं गन्धोदण्णं, २ विडलं
अमणं भोगावेइ, २ सिरीए देवीए ण्हायाए [जाव] °पाय- 15
च्छित्ताए जिमियभुत्तुत्तरागयाए तए ण पच्छा ण्हाइ वा भुञ्जइ
वा, उरालाइ माणुस्सगाइं भोगभोगाइ भुञ्जमाणे विहरइ ॥

तए णं तीसे देवदत्ताए देवीए अन्नया कयाइ पुच्च-
रत्तावरत्तकालसमयंसि कुलुम्यजागरियं जागरमाणीए इमेयान्त्वे
अज्झत्थिए, [५] समुप्पन्ने, ' एव एलु पूसनन्दी राया सिरीए
देवीए माइभत्ते [जाव] विहरइ । त एण्ण वस्सेवेणं नो 20
सच्चाणमि अह पूसनन्दिणा रत्ता सद्धि उरालाइं [०] भुञ्ज-
माणी विहरित्तए । त सेयं एलु मम सिरिं देवि अग्गिप-
ओगेण वा विसण्णओगेण वा मन्तप्पओगेण वा जोघियाओ
चवगेवित्तए । २ पूसनन्दिणा रत्ता सद्धि उरालाइ भोगभोगाइं
भुञ्जमाणीए विहरित्तए " । एवं संपेहेइ । २ सिरीए
देवीए अन्तराणि य [३] पडिजागरमाणी विहरइ ॥

25

तत्र यं सा सिरी देवी मद्यया कया मज्जाया विर-
 हियस्यमिज्जसि सुहपसुता आया पावि होत्या । इमं न
 यं देवदत्ता देवी जेमेव सिरी देवी तेमेव उवागच्छत् । २
 मज्जाहर्ष विरहियस्यमिज्जसि सुहपसुतं पासत्, १ दिसाओर्य
 5 करेत्, २ जेमेव भत्तपदे तेमेव उवागच्छत्, २ सोहवण्यं
 पणमुत्तत्, २ सोहवण्यं तावेत्, २ तर्त्त समज्जोहमूर्धं कुट्ठकि-
 सुपसमार्त्तं संज्जस्यत्त गहाप जेमेव सिरी देवी तेमेव उवा-
 गच्छत्, २ सिरीए देवीए मद्याजसि पमिज्जवत् । तत्र यं सा
 सिरी देवी महया महया सदेव्यं मारसिन्ता काळवमुया
 10 संजुत्ता ॥

तत्र यं तीसे सिरीए देवीए दास्येडीओ मारसिपत्तदे
 सोच्छा मिसम्म जेमेव सिरी देवी तेमेव उवागच्छन्ति । २
 देववत्त देविं तन्नो मद्यज्जममार्त्तं पासन्ति । २ जेमेव सिरी
 1 देवी तेमेव उवागच्छन्ति । २ सिरीं देविं मियार्त्तं विरुवेत्त
 15 जीवियविप्यज्जं पासन्ति । २ हा हा नन्नो मद्यज्जमिति कहु
 रोपमायीओ कम्भमायीओ विज्जममायीओ जेमेव पूसतन्नी
 राया तेमेव उवागच्छन्ति । २ पूसतन्निं रायं इयं कयासी,
 “ययं कहुं सामी, सिरी देवी देवदत्ताए देवीए मद्याजि-
 20 नेव जीवियानो ववरोविपा ।” तत्र यं से पूसतन्नी राया
 तासि दास्येडीयं भन्तिवत्त यमार्त्तं सोच्छा मिसम्म महया
 मारसोएयं जणुम्मे समाये पणमुमियसे विरु चम्मयवत्त-
 पायवे पत्तं चिं यरणीयज्जसि लम्बहेहिं संविज्जिय ॥

तत्र यं से पूसतन्नी राया मुहुत्तमत्तरेव वासत्तये बीसत्तये
 समाये कहुं राईसर* [आव] तत्तयाहेहिं मित* [आव]
 25 परियजेव सद्धिं रोपमाये [१] सिरीए देवीए महया दह्मीए

नीहरणं करेइ । २ आसुरुत्ते [४] देवदत्तं देवि पुरिसेहिं गि-
ण्हावेइ, तेणं विहाणेणं वज्झं आणवेइ ॥

“ तं एवं खलु, गोयमा, देवदत्ता देवी पुरापोराणां
[०] विहरइ ” ॥

“ देवदत्ता णं, भन्ते, देवी इओ कालमासे कालं किच्चा 5
कहिं गमिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, असीइं वासाइं परमाउयं पालइत्ता कालमासे
कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उव-
वन्ना । संसारो । वणस्सइ° [०] । तओ अणन्तरं उव्वट्ठित्ता
गङ्गपुरे नयरे सेट्ठिकुल° [०] वोहिं [०] सोहम्मे [०] महा- 10
विदेहे वासे सिज्झिहिइ ॥

१०.

। अञ्जू ।

“ जइ णं, भन्ते [०] ” [दसमस्स उक्खेवो ॥]

“ एव खलु, जम्बू —

15

तेण कालेणं तेणं समएणं वद्धमाणपुरे नामं नयरे होत्था ।
विजयवद्धमाणे उज्जाणे । माणिभदे जक्खे । विजयमित्ते
राया । तत्थ ण घणदेवे नाम सत्यवाहे होत्था अड्ढे [०] ।
पियङ्गू नामं भारिया । अञ्जू दारिया [जाव] *सरोरा । समो-
सरणं । परिसा [जाव] पडिगया ॥

20

तेणं कालेणं तेणं समएणं जेट्ठे [जाव] अडमाणे [जाव]
मित्तस्स रत्तो गिहस्स असोगवणियाए अदूरसामन्तेणं वीइ-
वयमाणे पासइ एगं इत्थियं सुक्कं भुक्खं निम्मंस किडि-
किडियाभूयं अट्ठिचम्मावणद्धं नीलत्ताडगनियत्थं कट्ठाइं

अमुष्माई विचराई कुपमात्र पासा । [०] जिम्ता तदेव ?
[आव] एव बयासी "सा चं मन्ते इतिषा पुष्पमन्ते के
भासी ?" ।

बापरणं । "दरं सप्त गौयमा—

- 5 तेवं काष्ठेवं तेवं समणवं इहेव मम्पुरोवि दोवे मारदे
पासे इम्पुरे नामं नपरे होत्था । तत्तय च इम्पुरे रावा ।
पुडपासिरी नामं गविषा होत्था । [बन्धमो] । तप चं
सा पुडपासिरी गविषा इम्पुरे नपरे बरवे राईसर [आव]
प्यभिदमो बहूहि बुण्यप्यमोतेहि य [आव] बभिभोतेता
10 उद्यकाई मापुस्सपाई भागमोयाई मुज्जमाणी विहर ।

- तप चं सा पुडपासिरी गविषा वपकम्मा [४] सुबहुं
[] समग्गिपिप्पिता पयसीसं पातसपाई परमाज्ज पाठरत्ता
कायमासे कासं किण्वा छद्दीव पुडपीए तज्जोसेनं [०] नेर
इयत्ताए उवपत्ता । सा चं तमो मयन्तरे उवपत्तिता इहेव
15 बज्जमात्रपुरे नपरे मयवेयस्स सत्तयवाइस्स पियङ्गुमारियाए
कुप्पिठसि वारियत्ताए उवपत्ता । तप चं सा पियङ्गुमारिया
नपण्हं मासाव [०] वारियं पयावा । नामं मज्जुसिरी । हेवं
वाट वेवत्ताए ॥

- तप चं से पिङ्गए उया वासवाइ [] वाट वेवत्ताए
20 वाट मज्जुं पासाइ, नवरं मय्यजो मज्जाइ बरेइ, वाट वेवती
[आव] मज्जाइ मारियाए सज्जि बप्पि [आव] विहर ॥

- तप चं सोसे मज्जुए वेवीए मय्यया बयाए अपिसुळे
पाइम्पूए वापि होत्था । तप चं से पिङ्गए उया कोट्टुम्बिय
पुरिसे सहावेइ, २ वरं बयासी "गच्छइ चं वेयाजुग्गिवा,
25 बज्जमात्रपुरे नपरे सिधाइम" [आव] वरं वपइ, "वरं अत्तु,

देवाणुप्पिया, विजयस्स रत्तो अञ्जू देवीण जोणिसूले पाउ-
व्भूष । जो णं इत्थ वेज्जो वा [६] ” [जाव] उग्घोसेन्ति ॥

तए णं ते वहवे वेज्जा वा [६] इम एयारूवं सोच्चा
निसम्म जेणेव विजए राया तेणेव उवागच्छन्ति । २ उप्प
त्तियाहिं [४] परिणामेमाणा इच्छन्ति अञ्जू देवीण जोणि- 5
सूलं उवत्तामित्तए, नो संचाएन्ति उवसामित्तए । तए णं ते
वहवे वेज्जा य [६] जाहे नो संचाएन्ति अञ्जू देवीण जो-
णिमूलं उवत्तामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव
दिसि पाउव्भूया तामेव दिसि पडिगया । तए ण सा अञ्जू
देवी ताए वेयणाए अभिभूया समाणी सुक्का भुक्खा निम्मसा 10
कट्ठाइ कलुणाइ विसराइं विलवइ । एव खलु, गोयमा, अञ्जू
देवी पुरापोराणाणं [जाव] विहरइ ” ॥

“ अञ्जू ण, भन्ते, देवी ऋओ कालमासे कालं किच्चा
कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, अञ्जू ण देवी नवइ वासाइ परमाउयं पाल- 15
इत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए
नेरइयत्ताए उववज्जिहिइ । एवं संसारो जहा पढमे तहा नेवव्व
[जाव] वणस्सइ° [०] । सा ण तओ थणन्तर उव्वट्ठित्ता
सव्वओभदे नयरे मयूरत्ताए पच्चायाहिइ । से णं तत्थ
साउणिएहिं वहिए समाणे तत्थेव सव्वओभदे नयरे सेट्ठि- 20
कुलसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कवाल
भावे तहारूवाण थेराणं [०] केवल वोहिं वुज्जिहिइ । पव्व-
ज्जा । सोहम्मे ॥ ”

“ से णं ताओ देवलोगावो आउन्वएणं कहिं गच्छि-
हिइ, कहिं उववज्जिहिइ ? ” ॥

“गायमा महाविदेहे बह वन्दे [आब] सिग्निहिर [आब]
वर्त कादिर ।

वर्ष बह्नु अम्, समयेर्ष [आब] संपत्तेर्ष सुहविबा
गार्ष अममस्स अममपस्स अममहे पद्यते ” ॥

‘तेर्ष, मन्ते तेर्ष मन्ते’ ॥

॥ पद्यते सुहविबो क्यतो ॥

। सुहविबो क्य रोपे सुहविबो ।

१

। सुधाहू ।

तेर्ष कायेर्ष तेर्ष समयेर्ष रायगिहे नयरे । शुपसिष्प
चेरप । सुहम्मे समोसहे । अम् [आब] पम्पुबासमाये वर्ष
बयासी, “अह र्ष, मन्ते, समयेर्ष [आब] संपत्तेर्ष सुहविबा
गार्ष अममहे पद्यते, सुहविबागार्ष, मन्ते समयेर्ष [आब]
संपत्तेर्ष के अहे पद्यते । ” ॥

तव र्ष से सुहम्मे अयपारे अम्पु अयपारं वर बयासी,
“वर्ष बह्नु अम्, समयेर्ष [आब] संपत्तेर्ष सुहविबागार्ष
वस अममपना पद्यता । तं अह,

सुधाहू महन्वी य सुधाहू य सुधाहू ।

तदेव अिबदासे य पद्यर्ष य महम्भे ।

महन्वी महम्भे वर्यते तदेव य ॥

“अह र्ष, मन्ते समयेर्ष [आब] संपत्तेर्ष सुहविबागार्ष
वस अममपना पद्यता पद्यमस्स र्ष, मन्ते, अममपस्स
सुहविबागार्ष [आब] संपत्तेर्ष के अहे पद्यते । ” ॥

तव र्ष से सुहम्मे अयपारे अम्पु अयपारं वर्ष बयासी,

“एवं खलु, जम्बू—

तेणं कालेणं तेणं समणं हत्थिसीसे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं हत्थिसीसस्स वहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं पुप्फकरण्हए नामं उज्जाणे होत्था स-
व्वोउय° [०] । तत्थ णं कयवणमालपियस्स जक्खस्स जक्खा-
ययणे होत्था दिव्वे [०] । तत्थ णं हत्थिसीसे नयरे अदीण-
सत्तू नामं राया होत्था महया° [०] । तस्स णं अदीणसत्तुस्स
रत्तो धारिणीपामोक्खा देवीसहस्सं ओरोहे याचि होत्था ॥

तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिस-
गंसि वासघरंसि सीहं सुमिणे पासइ, जहा मेहस्स जम्मणं तहा
भाणियव्व [जाव] सुवाहुकुमारे । अलंभोगसमत्थं वा जाणन्ति,
२ अम्मापियरो पञ्च पासायवडिसगसयाइं कारवेन्ति अब्भु-
गय ° [०] भवणं, एव जहा महाबलस्स रत्तो नवर पुप्फचूला-
पामोक्खाणं पञ्चण्हं रायवरकन्नयसयाणं एगदिवसेणं पाणि
गिण्हावेन्ति । तहेव पञ्चसइओ दाओ, [जाव] उप्पि पासा-
यवरगए फुट्टमाणेहिं [जाव] विहरइ ॥

तेणं कालेण तेणं समणं समणे भगवं महावीरे समो-
सढे । परिसा निग्गया । अदीणसत्तू, जहा कूणिओ निग्गओ ।
सुवाहू वि जहा जमाली तहा रहेणं निग्गए, [जाव] धम्मो
कहिओ । रायपरिसा गया ॥

तए ण से सुवाहुकुमारे समणस्स भगवओ [०] अन्तिए
धम्मं सोच्चा निसम्म दट्ठतुट्ठे उट्ठाए उट्ठेइ, [जाव] एवं
वयासी, “सइहामि णं, भन्ते, निग्गन्थं पावयणं । जहा णं
देवाणुप्पियाणं अन्तिए वहवे राईसर° [जाव] अहं णं देवा-

બુધિવાર્ધ મમિષ્ઠ પચ્છાણુચ્ચાર્ય સત્તલિન્નકાવર્યં ગિરિધર્મ પદિકગ્ગમિ ” ।

“ મહાસુર, મા પદિકર્મ કરેહ ” ॥

તદ વં સે સુચાહુ સમવસ્થ [] પચ્છાણુચ્ચાર્ય સત્તલિન્નકાવર્ય ગિરિધર્મ પદિકગ્ગમિ । ૨ તમેવ [] હુચ્ચાહુ ૨ આમેવ [] ॥

તેવં કાહેવં તેવં સમવર્ણ જેઠે મન્તેવાણી રૂમ્મૂર્ફ [આવ] વર્ણ વમાસી, ‘ મહો વં, મન્તે સુચાહુકુમારે હે રુકુષે કન્તે કન્તક્રમે પિય પિયક્રમે મણુમે ૨ મપ્પામે ૨ સોમે ૨ સુમમે ૨ પિયર્ણમે સુરુષે । રુકુક્કમસ્થ વિ પ વં, મન્તે, સુચાહુકુમારે હે [૬] સોમે [૪] । સાહુક્કમસ્થ વિ પ વં, મન્તે, સુચાહુકુમારે હે રુકુષે [૬] [આવ] સુરુષે । સુચાહુચ્ચ, મન્તે, કુમારેવં ઇયા વપ્પાકાયા વપ્પાયા પ્રાણુસ્સરિસી કિપ્પા ય્થા, કિપ્પા વપ્પા, કિપ્પા મમિષ્ઠમધાગયા ? કે વા વસ માણી પુપ્પમમે ।

“ વર્ણ કણુ, ગોપમા—

તેવં કાહેવં તેવં સમવર્ણ ધમ્મખોસા વાર્ણ વેરા આર સપ્પા [આવ] પચ્છાહિ સમવસુર્વહિ સર્વિ સંપરિહુદા પુપ્પાણુ-પુર્વિ વરમાપ્પા ગામાણુગર્મ હુરગ્ગમાયા ક્રેત્તેવ હિત્થિપાઠરે નપ્પરે, જેત્તેવ સહસમ્મવર્ણે વગ્ગાવ તેત્તેવ વધાગ્ગમ્મિ, ૨ મહાપદિકર્મ રમાહં ઝમિગ્ગિહિયા સહમેવં સવસા મપ્પાર્ણ માવેમાયા વિહરમ્મિ ॥

તેવં કાહેવં તેવં સમવર્ણ ધમ્મખોસાર્ણ વેરાવં મન્તે વાણી સુરુષે વાર્ણ વધવારે વરાહે [આવ] “ જેસે માધમાસેર્વ વધમાધે વિહર । તદ વં સે સુરુષે વધવારે માસવધમવ વારવર્ગીય પદમાદ પોરિસીદ સગ્ગાર્ણ કરેહ, વદ વેવ

सामी तहेव, धम्मघोसे थेरे आपुच्छइ, [जाव] अढमाणे सुमु-
हस्स गाहावइस्स गेहे अणुपविट्ठे ॥

तए णं से सुमुहे गाहावई सुदत्तं अणगारं एज्जमाणं
पासइ, २ हट्ठतुट्ठे आसणाओ अब्भुट्ठेइ, २ पायविट्ठाओ पच्चो-
रुहइ, २ पाउयाओ ओमुयइ, २ एगसाडियं उत्तरासई
करेइ, २ सुदत्तं अणगारं सत्तइ पयाई अणुगच्छइ, २
तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २ वन्दइ नमंसइ, २
जेणेव भत्तघरे तेणेव उवागच्छइ, २ सयहत्येणं विउलेणं
असणपाणेणं पडिलाभिस्सामीति तुट्ठे [०] ॥

तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं [०]
तिविहेणं तिकरणसुद्धेणं सुदत्ते अणगारे पडिलाभिए समाणे
संसारे परित्तीकए, मणुस्साउए निवट्ठे, गेहसि य से इमाई
पञ्च दिव्वाई पाउब्भूयाई । तं जहा-वसुहारा बुट्ठा दसद्धवण्णे
कुसुमे निवाडिए, चेलुक्खेवे कए, आहयाओ देवदुन्दुभीओ
अन्तरा वि य णं आगासे अहो दाण अहो दाणं घुट्ठे ।
हत्थिणाउरे सिंघाडग [जाव] पहेसु बहुजणो अन्नमन्नस्स एवं
आइक्खइ [४], “ धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई [५]
[जाव] तं धन्ने णं, देवाणुप्पिया, गाहावई ” ॥

तए णं से सुमुहे गाहावई वट्ठई वाससयाई आउयं पाल-
यित्ता कालमासे कालं किच्चा इहेव हत्थिसीसे नयरे अत्री-
णसत्तुस्स रत्तो धारिणीए देवीए कुच्छिसि पुत्तत्ताए उववन्ने ।
तए णं सा धारिणी देवी सयणिज्जंसि सुत्तजागरा २
ओहीरमाणी २ तहेव तीहं पासइ, सेसं तं चेव [जाव]
उप्पि पासए विहरइ । तं एयं खलु, गोयमा, सुवाहुणा
इमा एयारूवा माणुस्सरिद्धी लद्धा पत्ता अभित्तमन्नागया ” ॥

तं जह् णं समणे भगव महावीरे पुव्वाणुपुर्व्वि चरमाणे गामा-
णुगामं दूइज्जमाणे इहमागच्छिज्जा [जाव] विहरिज्जा, तण
णं अहं समणस्स भगवओ अन्तिण मुण्डे भवित्ता [जाव]
पव्वणज्जा ” ॥

तण णं समणे भगवं महावीरे सुवाहुस्स कुमारस्स इमं
मयारूवं अज्झत्थियं [जाव] वियाणित्ता पुव्वाणुपुर्व्वि [जाव]
दूइज्जमाणे जेणेव हत्थिसीसे नयरे जेणेव पुप्फगउज्जाणे
जेणेव कयवणमालपियस्स जक्खस्स जक्खाययणे तेणेव
उवागच्छइ, २ अहापडिरूवं उग्गहं गिण्हित्ता संजमेणं तवसा
अप्पाणं भावेमाणे विहरइ । परिता राया निग्गया । तण णं
तस्स सुवाहुस्स कुमारस्स [०] तं मइया, जहा पढम तहा
निग्गओ । धम्मो कह्थिओ । परिता राया पडिगया ॥

तण णं से सुवाहुकुमारे समणस्स भगवओ महावीरस्स
अन्तिण धम्मं सोच्चा निसम्म दट्ठुट्ठं [०] जहा मेहे तहा
अम्मापियरो आपुच्छइ । निक्खमणाभिसेओ तहेव [जाव]
अणगारे जाण इरियासमिण [जाव] वम्मयारी । तण णं
से सुवाहू अणगारे समणस्स भगवओ महावीरस्स तहा-
रूवाणं थेराणं अन्तिण सामाडयमाइयाइं गक्कारस्स अज्जाइ
अहिज्जइ, २ वह्हि चउत्थल्लट्ठमं [०] तवोवद्वाणेहि अप्पाणं
भावित्ता वह्हि वान्नाइ मामण्णपरियाग पाउणित्ता मामियाण
मंलेहणाण अप्पाणं झूमित्ता नट्ठि भत्ताइ अणसणाण छेत्ता
आलोडयपडिइन्ते समाहिपत्तं कालमासे काल किचा सोहम्मे
कापे देवत्ताए उववन्ने ॥

से णं ताओ देवलोगाओ आउन्नत्तणं भवन्नत्तणं टिट्ठ-
न्नत्तणं अणन्तरं चयं चउत्ता माणुस्सं विग्गहं लहिदिइ, २

पञ्चसयकन्ना । सामीसमोसरणं । पुव्वभषपुच्छा ॥ उसुयारे
नयरे । उसभदत्ते गाहावई । पुप्फदत्ते अणगारे पडिलाभिष ।
मणुस्साउए निवद्धे । इह उप्पत्ते [जाव] महाविदेहे वासे
सिज्झिहिइ [५] ॥

४

5

चउत्यस्स उक्खेवो ॥

विजयपुरं नयरं । नन्दणवणं उज्जाणं । असोगो जक्खो ।
वासवदत्ते राया । कण्हा देवी । सुवासवे कुमारे । भद्दापा-
मोक्ख्माणं पञ्चसयाणं [जाव] पुव्वभवे ॥ कोसम्बो नयरी ।
घणपाले राया । वेसमणभेदे अणगारे पडिलाभिष । इह 10
[जाव] सिद्धे ॥

५

पञ्चमस्स उक्खेवो ॥

सोगन्धिया नयरी । नीलासोए उज्जाणे । सुकालो
जक्खो । अण्णडिहो राया । सुकन्ना देवी । महचन्दे 15
कुमारे । तस्स अरहदत्ता भारिया । जिणदासो पुत्तो ।
तित्थयरागमण । जिणदासपुव्वभवो ॥ मज्झमिया नयरी ।
मेहरहो राया । सुधम्मो अणगारे पडिलाभिष [जाव] सिद्धे ॥

६

छट्ठस्स उक्खेवो ॥

20

कणगपुर नयर । सेयासोयं उज्जाणं । वीरमहो जक्खो ।
पियचन्दो राया । सुभद्दा देवी । वेसमणे कुमारे जुवराया ।
सिरिदेवीपामोक्खा पञ्चसया कन्ना । पाणिगहणं । तित्थ-
यरागमणं । घणवई जुवरायपुत्ते [जाव] पुव्वभवो ॥ मणिवया
नयरी । मित्तो राया । संभूतिविजए अणगारे पडिलाभिष 25
[जाव] सिद्धे ॥

५.

रत्नमय वनकेसो ॥

महापुरं नयरी । रत्नसोयं वज्राय । रत्नपामो वनको ।
 बडे राया । सुमदा रेवी । महम्मडे कुमारे । रत्नरूपामो-
 5 वनको पञ्चसथा कथा । पाणिगार्ह । सिरिक्कामममर्भ
 [आव] पुण्यमथो ॥ मणिपुरं नयरी । बागहसे पाहार्ह ।
 इन्धपुरे नयगारे पडिक्कामिण [आव] सिदे ॥

<

रत्नमय वनकेसो ॥

10 सुधोसं नयरी । देवरमर्भ वज्राय । वीरसेवो वनको ।
 वज्रुयो राया । रत्नरूपी रेवी । महम्मटी कुमारे । सिरि
 रेवीपामोक्का पञ्चसथा [आव] पुण्यमथे ॥ महाधोसे नयरे ।
 धम्मधोसे पाहार्ह । धम्मसोदे नयगारे पडिक्कामिण
 [आव] सिदे ॥

15

१.

रत्नमय वनकेसो ॥

वज्रया नयरी । पुण्यमदे वज्राय । पुण्यमदे वनको ।
 इसे राया । इत्तर्ह रेवी । महम्मडे कुमारे सुवराया ।
 सिरिक्कामपामोक्का पञ्चसथा कथा [आव] पुण्यमथो ॥
 20 तिगिम्मी नयरी । विवसत्त राया । धम्मवीरिए नयगारे
 पडिक्कामिण [आव] सिदे ॥

१

रत्नमय वनकेसो ॥

तेयं वज्रकेसं तेयं समयं सागेव नामं नयरे होया ।
 25 वज्रपुण्ड्र वज्राय । पासमिणो वनको । मिच्छन्नी राया ।

सिरिकन्ता देवी । वरदत्ते कुमारे । वरसेणापामोक्षत्रा पञ्च
 देवीसया । तित्थयरागमणं । सावगधम्मं । पुव्वभवपुच्छा ॥
 सयदुवारे नयरे । विमलवाहणे राया । धम्मरुई नामं अण-
 गारं षज्जमाणं पासइ, २ पडिलाभिय समाणे मणुस्साउए
 निवन्हे । इहं उप्पन्ते । सेसं जहा सुवाहुस्स कुमारस्स । चिन्ता 5
 [जाव] पव्वज्जा । कप्पन्तरिओ [जाव] सव्वट्ठसिद्धे । तओ
 महाविदेहे जहा दढपइत्तो [जाव] सिज्झिहिइ [५] ॥

“ एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवा-
 गाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ” । “सेवं भन्ते,
 सेवं भन्ते” ॥

10

विवागसुयस्स दो सुयक्खन्धा, दुहविवागो सुहविवागो
 य । तत्थ दुहविवागे दस अज्झयणा एकसरगा दससु चेम
 दिवसेसु उद्दिसिज्जन्ति । एवं सुहविवागे वि । सेसं जहा
 आयास्स ॥

॥ एकारसमं अङ्गं समत्त ॥



Notes.

[The two numbers in the beginning in the notes on each item indicate the page and line The notes are given to facilitate the understanding of those topics of the text which are not made clear by the translation, introduction and vocabulary]

According to commentator Abhayadeva विवागसुय in Sanskrit is विपाकश्रुत i. e. the Revealed Text which explains the fruits of acts (विपाक) The acts can be either good or bad Accordingly the work is divided into two parts or सुयकखन्ध, one dealing in 10 chapters with the fruits of bad acts (i. e. दुहविवाग सुयकखन्ध) and the other dealing in 10 chapters with the fruits of good acts (i. e. सुहविवाग सुयकखन्ध) See note under the Trans P 1

1 1 तेण कालेणं तेणं समएण The com takes the expression as ते ण काले ण etc interpreting काले and समए in locative and ण as an expletive काल denotes the greater division of time viz the fourth आरक or spoke of the present अवसर्पिणी cycle समय denotes the particular period when the story to be described happens

The general structure of the story is stereotyped Arya Sudharman arrives at a particular

town puts up at a particular sanctuary. The king and townspeople come out to hear his religious discourse and go back. Then his pupil Jambu raises the question and the story is narrated. The descriptions of various persons and things are also stereotyped and are always mentioned in the text by [५४] [५५] *वज्रमो वज्र वज्रमो वज्र* or *वज्र वज्री* and are to be supplied verbatim from other or previous texts.

3 5 *चोदवृत्ती वज्रवोदप* 14 Pāṇas constituted the pre-Mahavira Jain texts which are now lost to us; the present Jain canon as consisting the preachings of Mahavira was put in order by Devardhigani in the 5th century A. D. *वज्रमो वज्र* possessing 4 kinds of knowledge. See Trans. P. 96 for fuller details of 4 kinds of knowledge.

3. 10 *हस्तोरे* com. *वज्रलोरेव*; i. e. possessing the height of 7 hand-measures.

4 16 *वज्रवज्र* etc. The principal Agama texts are 13 in number. The last one is lost. That is we possess 11 Angas of which *वज्रवज्र* is the 10th Anga and the 11th Anga is *विपश्चु*.

4 11-12 contains a mnemonic verse enlisting the 10 persons after whom each chapter in the first book is named.

5 5 *वज्र* = *वज्रमो* a son *वज्र* i. e. disproportionately built in all limbs, *वज्र* paralytic.

5 13 पगडिण्जमाणे [प्रकुप्यमाण] कृप् = कट्ट and पकट्ट = पगट्ट
 being dragged फुट्टहाहडसीसे i e the head was covered
 very much with the patches of hair which had
 sprouted cf. हडाहड meaning 'very much' in Guj
 com स्फुटितकेशसचयत्वेन विकीर्णकेश 'हडाहड'ति अत्यर्थं शीर्ष-शीरो
 यस्य स । — मच्छिज्याचढकरपहगरेण by the swarms of flies,
 चढकर and पहगर are synonyms meaning 'a swarm'

5 21 इन्दमह A kind of festival dedicated
 perhaps to Indra

6 28 अतुरियं not hastily, that is, remaining
 careful as to the non-injury to living organisms
 while passing on the road

7 7 अणुमगजायए born afterwards Mrigadevi
 wants to show to Gautama sons born afterwards,
 as the first-born was deformed and ugly But
 Gautama asks her to show him the son hidden in
 the subterranean house She wonders how he
 knew about her decrepit son but Gautama
 explains that the information was given to him
 by his master of miraculous power

9 11 मुहपोत्तिभा See Trans P 10 foot-note

9. 14 दग्धा = दत्ता, मोच्चा = भुक्त्वा correct the
 misprint मोच्चा in the text

9 21 खेड com खेदेति धूलिप्राकार a small town
 with mud-fortification

9 22-23 तस्स . होत्या That town of Vijayavardh-
 amana had an extent of 500 villages. आमोग=extent

9 24. रड्ड = राष्ट्रकूट com . रड्डेति राष्ट्रकूटो मङ्गलोपजीवी

राजप्रहरीः I. a. A royal officer who is the head of the province I. a. the governor

10 3—7 describe the cruel ways of Ikkaḍ.
 कर—a tax मर—a super-tax विद्धि—corn : इद्विचं विद्विचं
 कर्त्तव्यं विद्विचयेः I. a. by taking two or three
 times more the quantity of corn given to the
 farmers in their need. In certain texts there is the
 reading विधि (which corn, also notes) I. a. by com-
 pelling the subjects to render services to the
 king's officers, विच by charging exorbitant interest
 to the debtors, वैच-विच—charging punitive taxes
 by creating fights and dissensions among people.
 विच—by giving over a part of district to an officer
 with absolute power on the condition of the
 payment of the fixed revenue.

10 9 अग्रविच—the head of a town within whose
 radius of two yojanas there is not a single village.

10 10 करच—the fixed line of action to
 bring about the results desired.

10. 17 कर्त्तव्यं simultaneously P 10 18-19.
 The list of diseases; see Trans. Foot note P 15

11 4 अग्रविच [अग्रवि] a knower, my Ma. and
 Agamodaya Series Text read अग्रविच though the
 meaning is the same.

11 11 अग्रविचकृतवच with the box of surgical
 instruments in their hands.

11 16-18 अवद्दण branding अणुवासण by forcing oil inside through anus वलिकम्म by entering oil inside the head etc by means of a leather string, or by entering the leather-string with oil inside through anus. निरुद्द is the same as अणुवासण, the only difference being in the materials to be used

12 1 सता तंता परितंता tired in body, tired in mind and परितंता (परि+तम् Past part) i e tired in both mind and body

12 6 अद्दुद्दवसद्द [आर्त-द्द सार्त-वशार्त] pained in mind, pained in body, pained in senses com आर्तो मनसा दु खितो दु सार्तो देहेन वशार्तो इन्द्रियवशेन पीडित ।

12. 7 रयणप्पमा पुढवी The first of the seven hells in Jain cosmography, they are रत्नप्रभा, शर्कराप्रभा, बालुकाप्रभा, पंकप्रभा, धूमप्रभा, तमप्रभा, महातमप्रभा See my Ed of अंतगद्द Appendix III

12 8 सागरोवमद्दिप्प-with the life of a Sāgaropama See Trans Foot-note P 20

12 16-17. पुव्वरत्तावरत्तकालसमयंदि In the first part of the night and in the later part of the night

12 22 निच्छद्द i e न इच्छद्द does not wish

15 18 खलीणमट्ठिय खणमाणे etc while digging up the lumps of earth high up on the bank of the great bank of the Ganges com खलीणमट्ठिय ति खलीनां आकाशस्या छिन्नतटोपरिवर्तिनी । Agamodaya Ed. reads खलीयमट्ठियां, my Ms. reads खलीमट्ठिय खणमाणे i e खलित-मृत्तिकां खनन् i e digging loose earth which would

give way with the least attempt of digging, consequently crushing the person doing so. This is I think perhaps the correct interpretation.

16. 20.-17 4 The description of a courtesan named Kamajaya, वासतिस्त्रयसिद्धि well-versed in 72 arts. For the enumeration of 72 arts see वासतिस्त्रयसिद्धि Suru's Ed. P 77 Sutra 107 हे वसिष्ठ इति वां वीरे etc. वासतिस्त्रयसिद्धिगोपनीया Endowed with 64 qualities of a courtesan com; वीरगुणसिद्धि विवेकतत्त्वज्ञानविशेषाणि कानि चतुर्विंशतिविशेषाणि ते वसिष्ठगुण-काम्य वास्तव्यपयोचम्यविनयादीनां वसुभि र्वसि च प्रत्येकतमेत्येवमुक्तं वीर्यसिद्धि, चतुर्विंशति गतिचतुर्विंशत्येव च वा तथा । एतद्विद्विषये सम्यक् दallying in 29 different ways एकविंशतिगुणसिद्धि who had 21 qualities of fanning the passions of men, वासतिस्त्रयसिद्धिगोपनीया clever in attending upon men in 34 ways, वसिष्ठगुणसिद्धि-काम्यगुणसिद्धिगोपनीया whose nine sleep g sexual-organs were awakened by the youth. Com हे वीरे हे वसुधै हे वीरे एक विद्विष एक लक्ष एक च मयः इतिवति वसतिवति एवमिति वसुभि वीर्येव विद्विषोपनिषाणि स्वार्थसिद्धिगोपनीया इतिवति वसुभि वा तथा । ईश्वरसिद्धिगोपनीया et who had proper gait, speech, act dalliance amorous talks and clever in smart and fitting manners.

17 14 वृत्त वृत्त by taking food every sixth meal that is the person has to observe a fast for two days and a half

17 15 जहा पञ्चतीए 1 e यथा प्रज्ञप्त्यां 1 e as is said in the व्याख्याप्रज्ञप्ति or भगवतीसूत्र the fifth scripture of the Jain Canon

18 3 वज्जकक्खडियजुयनियत्थ who had put on a pair of rough (कक्खडिय) rags fit for a person worthy to be killed (वज्ज=वध्) The com instead of कक्खडिय reads करकडिय and explains वध्यधासौ करयो हस्तयो कट्यां कटीदेशे युग युगम निरसितथेति समासोऽस्तस्तम्, अथवा वध्यस्य यत्करकटिकायुग निश्चयीवरिकाद्वयं तन्निवसितो य स तथा तम् ।

18 4 कागणिमसाइ स्थावियन्त being made to eat the pieces of his own flesh, small as the काकणी or Gunja fruit

18, 5 कक्खरगसएहिं हम्ममाण being punished by hundreds of whips

18 24 गोमण्डवए अणेगखम्मसयसेनिविट्ठे A cattle-shed supported by hundreds of pillars

19 15 आसाएमाणीओ विसाएमाणीओ [आस्वादयन्त्य विस्वादयन्त्य] Eating a little and throwing away more as when we eat a sugar-cane, and eating more and throwing away less as when we eat खर्जूर आ = less, वि = more

21 गोसासम [गोत्रासक] One who does cruelty to cattle.

22 2—3 जायनिदुया यावि होत्या, जाया जाया दारणा विणिहायमावज्जन्ति com जातानि—उत्पन्नानि अपल्यानि निर्दुतानि—निर्यातानीत्यर्थं यस्या सा जातनिर्दुता वाऽपीति एतदेवाह—जाता जाता दारका विनिघातमापद्यते तस्या इति गम्यम् ॥ निदुया, Therefore

according to the commentator *Śiṣya*; the text itself explains the meaning of *वाचस्पति*.

23 11-12. *शिशुवि* The rite performed at the birth of a child to wish him perhaps a long life. Com. *शिशुविर्वातु शुभकामनां वाचस्पतिर्वातु शुभकामनाम्* । I. e. The rite performed at the time of boy's birth consisting of the ceremony of breaking the joyful news of the birth (*Guj. वाचस्पति*) etc.;—a traditional rite, performed on the very day of birth. *चंद्रसुतादि* This rite of exposing the child to the sun and moon performed on the 3rd day after the birth and *वाचस्पति* means the rite of the sixth night after the birth when the fate of the child is fixed.

23 18. *वाचस्पति* com. *ये वाचस्पतिर्वातु शुभकामनां वाचस्पतिर्वातु शुभकामनाम्* I. e. not checked from his actions.

24 2. *विष्णुवाचस्पति* was driven out.

24 3. *वाचस्पति* *वाचस्पति* put her into the harem, —once the courtesan was put in the harem she was in the absolute possession of one in whose harem she was placed and it was not legal for others to peep about her and violate her faithfulness.

24 15. *वाचस्पति* surrounded by the

ring of men com, मनुष्या बाणुरेव मृगवन्धनमिव सर्वतःभवनात्
तथा परिक्षिप्त य स तथा ।

24 20 अवजोढ्यबंधन अवकोटनेन च—प्रीवाया पश्चाद्भाग-
नयनेन बंधनं यस्य स तथा त 1 e bound him bending
his neck backward

25 2 तिस्रागावसेसे दिवसे सूडीमिन्ने कए समाणे being
impaled on gallows when one-third of the day
only remained

25 11 जायमेत्तक वधेहिन्ति—As soon as born, his
testicles will be cut off and he will be taught
the work of a eunach to a courtesan

26 15—16 कोलम्य a corner in the mountain,
com कोलम्य प्रान्त तत्र सनिविष्ट—सनिवेशिता या सा तथा कोलम्यो
हि लोके भवनत वृक्षशाखाप्रमुच्यते इति उपचारत कन्दरप्रान्त कोलम्य
व्याख्यात ।—वसीकृत्क a hedge made up of the net-work
of the strips of bamboo

27 2-3 गण्टिमेयाण of pickpockets (ग्रन्थिमेदानां)
अधिच्छेयाण of those who tear open the walls

सदपद्मण of those whose clothes consisted in a
rag as all their money was squandered by them
after wine and gambling कुच्छे यावि होत्या was as it
were in the bamboo-grove 1 e a strong protection

27 13 विष्णायपरिणयमेत्ते who attained the end
(परिणय = परिणत or परिणम) of the learning (विष्णाव-
विज्ञात or विज्ञान)

28. 19. दिवस्यवसवेवय who were given the wages in the form of cash or food- इयमिवाधो व वरिवविवद व—spades and bamboo-baskets [वरिवव—विवद] both the words mean 'baskets'

29 23 विमिषुमुत्तण्णमो who had taken their meals and come after their meals com वेमिषु इदमोववा मुपोत्त—मोववामत्त वाक्क वरिवववने वरिववव ।

29 26 वण्हि with nooses or snares com : वण्हिविदेरी : The com says 'वण्हि'ति वण्हि व व वण्हि विदेरी- वीरववववववववववः weapons consisting of a long bamboo-stick with sickle-like blade at one end.

31 17 वण्णं विण्णं took a suitable tax वण्णं I. e. वण्णः proper and वण्णं means the income forthcoming from the people.

32. 10 विवविव विववि वण्णं वण्णं वण्णं sent for the commander of the army having contracted his brow in three folds, com. वण्णं ति वण्णववव ।

33 17-18 विवववववव वि वविववववव व वण्णं वविववववव वि He (Abhaggaena) stood waiting for the commander-in-chief after having taken meals and drink and taking resort in the thicket difficult to approach and uneven, com. विवववववव वि विवव विवववव व व वववव व व वववव ।

34. 5 वववव—com. वववव ति वववववः ।

34. 5—7 ववव ववव He could be approached

only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. उपप्याण = उपप्रदान 1 e दान.

34 7 सीसगभमा followers The com शिष्या एव शिष्यकास्तेषां भ्रमा भ्रान्तिर्येषु ते शिष्यकभ्रमा -अथवा, शीर्षक-शिर एव शिर कश्च वा तस्य भ्रम अव्यभिचारितया शरीररक्षत्वेन वा ते शीर्षभ्रमा । The com is not sure how to understand the word.

34 15-16 उस्सुक्क दसरात पमोय घोसावेइ—He declared a ten-night festival without fees उस्सुक्क ति अविद्यमानशुल्कग्रहणम् ।

35. 1 नाइविक्किट्टेहि अद्धानेहि सुहेहि वसहीपायरासेहि—with journeys not extended long and with comfortable residence com 'नाइविक्किट्टेहि' ति अनत्यतदीर्घं 'अद्धानेहि' ति प्रयाणकै, 'वसहिपायरासेहि' वासिकप्राप्तमोजनै ।

36 20 जहा पढमे 1 e the whole is to be repeated as is found in the previous chapter

38 15 कप्पणिकप्पाइ करेन्ति make them into pieces and small pieces The relation of this word is with √कृत् to cut

40 21 सहं अयोमयं तत्त समजोइभूय इत्यिपद्धिम अवयासाविए समाणे being made to embrace an iron statue of a woman strongly heated and hence burning like fire com अओमय'ति अयोमयी 'तत्त' तत्ता कपमित्याह 'समजोइभूय' ति समा तुल्या ज्योतिषा-वहिना भूता या सा तथा ताम् । 'अवयासाविए' ति अवयासित आभिहितः ।

42. 25. निरुण्ण मस्त्रिलस ऑफ द हार्ट कॉम
निरुण्णमो ति इत्यम्भरीगन्ध

45. 17 अनन्तराज who completed the two-
lith day after his birth.

45. 20 दिवसिएर [दसदिनएर] नमः पूरिअ अ (सो-
अच्छा, कोर, दिवसिएरे सि एकर-मुकसर्ब-बाण) अमुह
विश्वको न।

46. 5. कर्मोपसर्ग [कर्मि + उपसर्ग] some.

46. 21 कलिकायनेति कादिसा विदुषि ननो kept bar
 nung on fire अवशिष्टानेति i. e. अवशिष्टकल्प्य or कादिसा
 कादिसा = कादिसा.

47 3-4 वहाँ बहुतसारा ब... इतिवृत्तान् विदितं That Jailor Dujjohana had many heaps and collections of hand-cuffs fetters for feet, massive wooden frames to fasten on the foot of the prisoner shackles and iron chains which were lying scattered about. 'उद्युक्तान' ति कणूनि कण्डारिपयवन्धनविशेषाः यैः चकम्बुकाल्यनि 'हस्तेने च' ति हस्तः कोटका 'कुञ्ज' ति अक्षिचरो पक्षिः 'मिरर' ति एकिग्रामम् ।

47 १ कर्बल small anchors of stone com.
कर्बलान्न व ति कर्बल-वासीयान्न वंश - मोहितविक्रमोत्तरवाक्यवर्तते
कर्मणः कर्बलान्न व-दीर्घवर्णः । कर्मणवर्णवर्ण The com.
says कर्मणवर्णः it is difficult to identify what sort
of weapon is meant.

47 22 ~~after~~ a pick-pocket.

51 11 एवमाए च कृष्ण च विविचिन्विषयस्तुविचिन्विषयः

पगलत्पूयबहिरं—dripping with pus and watery blood, the worms pricking the sores which were giving out pus and blood Com: —‘ पिबषिवित ’ति अनुकरणशब्दोऽय ‘ वणमुहकिमिउत्तयतपगलत्पूयबहिर ’ति वणमुखानि कृमिभि उत्तुद्यमानानि कर्णं व्यस्यमानानि प्रगलत्पूयबहिराणि च यस्य स तथा तम् ।

51 20. भत्तपाण पडिदंसेइ showed all alms to Samana and being permitted by him he took food and drink etc

51 20-21 विलमिव पन्नगभूएण अप्पाणेण. According to the com, पन्नगभूत नागकस्य भगवान् आहारस्य रसोपलभनार्थमचर्वणात्, कस्य भूतमाहारम् ?—विलमिव असपर्शतात्, नागो हि विलमर्षस्तृशन् आत्मानं तत्र प्रवेशयति, एव भगवानप्याहारमर्षस्तृशन् रसोपलभमानपेक्ष सन्नाहारयति। The whole expression means He took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole According to the com He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste, just as a snake enters into its hole without touching the side of the hole The com adds अचर्वणात् १ ९, to avoid the last possibility of enjoying the taste, he did not chew the food like a serpent In आचारांग I vii 6 2 the monks are forbidden to roll their food from one side of the mouth to the other in order to enjoy its taste

42. 25 हृदयजम् muscles of the heart. com.
हृदयजंमौति इदमसंहरिष्यात्

43. 17 विष्णुचरणरक्षण who completed the two-
lith day after his birth.

45. 20. विचित्रात् [एचमिषत्] was given a free
access. com. विचित्रो'ति एतद्गुणवर्णना बहुल
विचारो वा।

46. 5. अत्येवम् [अति + एचमिषत्] some.

46. 21 अचक्रिष्वपि जहृषा विदुति were kept bur-
ning on fire अचक्रिष्वपि i. e. अमिष्यन्त्यम् or जहृषा
जहृषा = जहृषा.

47 3-4 जहृषा हस्तगुणम् व... ईदिविषयता विदुति That
Jallor Dujjohana had many heaps and collections
of hand-cuffs fetters for feet, massive wooden
frames to fasten on the feet of the prisoner
shackles and iron chains which were lying sca-
ttered com. 'हस्तगुणम्'ति अचक्रिष्वपि अचक्रिष्वपि
एवं अचक्रिष्वपि 'हृदये व'ति इदम् चोदय 'पुन'ति अचक्रिष्वपि
एवम् 'मित्र'ति एचमिषत्।

47 9 कर्षण small anchors of stone com.
कर्षणम् व'ति कर्षण-पानीयम् व'ति:-अचक्रिष्वपि अचक्रिष्वपि
कर्षणम् कर्षणम्. वा-ईदिविषयता इदम् । अचक्रिष्वपि
The com. says अचक्रिष्वपि it is difficult to identify what sort
of weapon I meant.

47 22 अचक्रिष्वपि a pick-pocket.

51. 11 एचमिषत् व'ति एचमिषत् व'ति इदिविषयता इदिविषयता

पुण्यहृदि—dripping with pus and watery blood,
 worms pricking the sores which were giving
 pus and blood. Com: —' विवचिवित 'ति भगवत्करणशब्दोऽयं
 एव किमिच्छते तपनं तपयहृदि 'ति मण्युक्तानि कृमिभिः उत्पुण्यमानानि
 मण्यमानानि मण्युक्तानि मण्युक्तानि च यस्य स तथा ताम् ।

51. 20. भक्तपाणं पण्डितोद showed all alms to
 mana and being permitted by him he took
 food and drink etc

51. 20-21 विलम्बित पन्नभक्षण भक्षण्येण According
 to the com, पन्नभक्ष्य नागवत् भगवान् आहारस्य रसोत्पन्नं
 आर्ग्यचर्चणात्, कथं भूतमाहारम् ?—विलम्बित भक्षपरीक्षात्, नागो हि
 आसीत्पृथक् आहारं तत्र प्रवेशयति, एवं भगवान्प्याहारमसंस्पर्शं
 भक्षण्येण भक्षण्येण तन्माहारयति। The whole expression means
 he took food without any attachment or liking
 for that food but simply to support his life just
 as a serpent takes to its hole According to the
 com. He took his food without allowing
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 apathy to taste, just as a snake enters into its
 hole without touching the side of the hole.
 The com adds अचर्चणात् i. e., to avoid the last
 possibility of enjoying the taste, he did not chew
 the food like a serpent In आचारा I vii. 6 2.
 the monks are forbidden to roll their food from
 one side of the mouth to the other in order to
 enjoy its taste

even if she requires a dowry of my whole kingdom.

67 21-22 उरिहो वा वरोये or the match is fitting.

70 8. अणुवदि पविचरद् thrust it into the anus of queen Siri. अणुव [अणुव] the gas of the body given out of anus (पुरीषवतः); hence here anus'

7 19-20 अणु वैश्ववर्ते तणु अणु वरं वरं अणु अणु वरं अणु देवती—Saw Anja (here the root is to be supplied exactly as in the case of king Vesamanadatta) - (only = वरं) selected her for himself (like Toyali) The expression वरं is used to show the slight difference with the account to be followed ditto according to the text quoted above. Here the account is to be followed exactly according to the account of Vesamana datta but the only difference अणु अणु वरं and this latter account of the choice for himself is to be followed in accordance with the account of Toyali (in अणुवर्त XIV).

76 4-5 अणुवर्त अणुवर्त अणुवर्त अणुवर्त अणुवर्त took to the duties of a householder consisting 5. Anuvratas and 7 Shikshavratas. (See. Trans. Foot-note P 120). अणुवर्त = lesser vows to be followed by a layman in contrast with the वरवर्त to be followed by a monk. अणुवर्त अणुवर्त VII 1-3. अणुवर्त अणुवर्त अणुवर्त अणुवर्त अणुवर्त ॥ १३ ॥ अणुवर्त अणुवर्त

॥ २ ॥ “ The व्रत or the vow means stopping from (1) Killing (2) falsehood (3) stealing (4) incontinence (5) possessions [Sutra 1] The व्रत is अणु (partial) or महत् (complete) according as it is followed in a restricted manner (देशतः) or fully (सर्वतः) [Sutra 2]

Thus we see that the layman takes up अणुव्रत or partial vows and stops from the gross aspects (शुलग=स्थूलक) of the above five sins

7 शिक्षाव्रतः (3 गुणव्रतः + 4 शिक्षाव्रतः) See तत्त्वार्थ VII 16 दिग्देशानर्थदडविरतिसामायिकपौषधोपवासोपभोगपरिमाणतिथिसविभागव्रतसप्तम्य ॥ 1 e 3 गुणव्रतः (1) दिग्विरतिव्रत the vow to set a limit to the directions of movements (2) देशविरतिव्रत the vow to limit the regions of movements (3) अनर्थदडविरतिव्रत the vow to guard the soul against unnecessary evils, + 4 शिक्षाव्रतः (4) सामायिकव्रत the vow to observe the righteous conduct (5) पौषधोपवासव्रत the vow to fast on particular days. (6) उपभोगपरिभोगपरिमाणव्रत the vow to limit the enjoyments of food, drink etc (7) अतिथिसविभागव्रत the vow of sharing one's food with monks, nuns and other visitors

76 25-26 मासकृत्तमणपारणगवि पढमाए पोरिसीए सञ्ज्ञायं षरेइ engrossed himself with the study of the sacred texts in the first Porasi—a period of three hours (lit human shadow used to indicate time).





The Eleventh Anga
called
Divāgasuṃ

or

The fruits of acts good and bad.¹

Expounded in two books
Each comprising ten lectures

First book.

called

Duḥavivāgā²

or

The fruits of bad acts

First Lecture

THE STORY OF MĪĀPUTTA.

At that time and at that period, there was a town called Champā, (its description to be here

1 This is the interpretation of the title of the work, given by the Sk Commentary. The work is an explanation (*pratipādana*), in two books (*suyakhaṇḍā*) of the fruits of acts good and bad *ṣaṇṇaṃ sūyakkhāṇḍāni*

2 *Duḥavivāgā* Sk *Duḥkhaṇḍāṇāṃ*, the fruits of bad acts (*pāpākarmasāḥaṇḍāni*, *duḥkhaṇḍāni* *duḥkhaḥetutwat* *pāpākarmaṇāni* *vipākāḥa*)

supplied),¹ and near to the Cheiya Punnabbadda, (its description).

At that time and at that period the venerable houseless monk Suhammā the disciple of the ascetic Lord Mahāvīra, who was possessed of the knowledge of previous birth-jātamārāṇa, (his description to be here supplied), who was possessed of the knowledge of the Fourteen Purvas, who was possessed of four Knowledges, who was surrounded by five hundred houseless monks in successive order (here the rest is to be supplied down to the incident that he) resorted to the temple Punnabbadda which was place fit for monks (here the rest is to be supplied down to the incident that) the assembly dispersed and having heard the sermon (lit. religion) returned into that very direction from which it came.

At that time and at that period there also was resorting the venerable houseless monk named Jambū reverently waiting on the venerable Suhammā, whose height was seven feet like Gautama swāmi (here the rest to be supplied from the description of Gautama swāmi in the Bhagavat Sūtra, upto) engrossed in the granary of meditation.

1 The portions printed in Italics are not in the Prakrit text, but have been added to facilitate its understanding. The portions, enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory and cited from other sacred books of the Jaina.

That venerable houseless monk named Jambū who was possessed of faith (*here the rest to be supplied upto the incident, that*) he went near the place where the venerable houseless monk Suhammā was, and solemnly circumambulated him three times from the left to the right (direction)¹ and saluted him and bowed down to him (*here the rest to be supplied upto the incident, that he*) reverently waiting on him spoke to him thus

2 “ If Reverend Śū, the Samana, the blessed Mahāvira (*here all the epithets are to be enumerated down to*) who has obtained *emancipation*, has taught this as the purport of the tenth Anga, called the Panhāvāgarāṇa, what then Reverend Sir, did the Samana (*as above, down to*) who has obtained *emancipation*, teach as the purport of the eleventh Anga which is called the Vivāgasūyam ?

Then the venerable houseless monk Suhammā spoke to the houseless monk named Jambū thus.

1 Text *vahinam pavahinam*, Sk *u-dakṣiṇa-pra-dakṣiṇam*, the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, 'the left means the left of the reverencing person, which, of course, corresponds to the right of the person revered

Truly Jambū, the Samana (as above down to) who has obtained emancipation has expounded two books comprised in the eleventh Anga, the Vivāgasūyama. They are the following: "The fruits of bad acts" and "The fruits of good acts"

Then Jambū said: "If Reverend Sir, the Samana (as above, down to) who has obtained emancipation, has expounded the eleventh Anga, the Vivāgasūyama, in the two books viz. "The fruits of bad acts" and "The fruits of good acts" how many lectures, then, Reverend Sir did the Samana (as above down to) who has obtained emancipation, deliver in the first book called "The fruits of bad acts" ?

Then the venerable houseless monk Sahananda spoke to the houseless monk Jambū thus: "Truly Jambū the Samana who has made the beginning who has established the Tirth (as above down to) who has obtained emancipation, has delivered ten lectures comprised in the first book "The fruits of bad acts." They are the following: first the Story of Mīṇaputta, and secondly of Upāsaya thirdly of Abhagga, fourthly of Sagada, fifthly of Vāṣaṇa sixthly of Nandi, seventhly of Uṃbura, eighthly of Serradatta, ninthly of Devadattā and tenthly of Anṇi.

Then Jambū said: "If, Reverend Sir the Samana, who has made the beginning and who established the Tirth (as above down to) who has obtained emancipation, has delivered ten lectures

of *the first book*, "The fruits of bad acts" viz first *the Story of Miyaṃputta*, down to tenthly of Anjū what, then, Revernd Sir, did the Samana (as above down to) who has obtained emancipation, teach as the purport of the first lecture of *the first book*, "The fruits of bad acts" ?

Then that houseless monk Suhammā spoke to the houseless monk Jambū thus "Trully, Jambū at that time and at that period there was a city called Miyagāma (*its description to be given here*) Outside of that city of Miyagāma there was in a north-easterly direction a park called Chandanapāyava which was covered with flowers of all the seasons (*here the rest of its description to be given*) There, there was a very old temple resembling Punnabhadra, (*here the rest of its description to be given*), of the Jakkha Suhamma In that Miyagāma city there dwelt, at that time, a Kshatriya king named Vijaya, (*here his description to be given*) That Kshatriya king Vijaya had a queen named Miyā, a woman perfect in every way (*here the rest of her epithets to be given*)

That Kshatriya king Vijaya had a son named Miyaṃputta born of his queen Miyā, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth That boy had no hands, feet, ears, eyes and nose, but he had a shape of these limbs only in form

Therefore, that Miyādevī began to rear up

that boy Mlyāputta in a secret subterranean house, by means of food prepared secretly

3. There lived in the city of Miyagāma a man who was blind by birth. He who was led in the front with a stick by a man possessed of sight whose head was characterized by dishevelled hair and whose path was followed by a collection of the swarms of bees, used to earn his livelihood by means of begging (lit. by winning the sympathy or kindness of people).

At that time and at that period, the Samana, the blessed Mahāvira (as above § 2 down to) arrived on a visit, and a company of people went out to hear him. Then getting the intelligent report of this that Kāśatriva king Vijaya also went out to hear him, just as king Kuniya had done on a like occasion (and so forth, see § 2 down to) and stood waiting on him.

Then that man who was blind by birth being heard that loud clamour of the people, spoke to that man (possessed of sight) thus: "Oh, oh beloved of the gods! Is there to-day a festival in the city of Miyagāma in honour of Indra? (And if the festival is supplied down to that the people) go out?"

Then that man (possessed of sight) spoke to the man who was blind by birth thus: "Oh, beloved of the gods! there is no festival in honour of Indra (as above down to) go out. But only oh, beloved of the gods the Samana

(as above § 2, down to) is staying *here on a visit*, and therefore they (*here the rest to be supplied down to*) go out

Then that man who was blind by birth spoke to that man (possessed of sight) thus "Oh, you beloved of the gods ! let us also go We shall also go (*and as above, down to*) wait on him

Then that man, who was blind by birth, being led in front by means of a stick, proceeded to *the place* where the Samana the blessed Mahāvira was *staying*. Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and (*as above § 2, down to*) stood waiting on him

Then the Samana, expounded the Law to that Vijaya *and others* and the company of people (*here the rest to be supplied down to*) went home, and Vijaya also went away

4 At that time and at that period, the eldest disciple of the Samana named Indrabhīti, a houseless monk (*here the rest to be supplied down to*) was staying *there*. Then that venerable Goyama saw that man who was blind by birth, and having done so he, who was possessed of faith (*here the rest to be supplied down to*) spoke thus "Oh, Returned Sir, is there any man who is blind by birth or who is blind as well as ugly by birth ?

The Samana replied: "Yea, there is such a man."

Goyama asked Oh, Reverend Sir why is he blind by birth, or blind as well as ugly by birth? "

The Samana replied: " Truly oh, Goyama ! In this very city of Miyaḡama there is a boy the son of the Kshatriya king Vijaya by Miyaḡdevī who is blind by birth or blind as well as ugly by birth. That boy has (as above § 3, down to) rears him up.

Then that venerable Goyama bowed down to and saluted the venerable Samana Mahāvira, and having done so spoke thus Oh, Reverend Sir ! with your permission I wish to see that boy Miyaḡputta.

The Samana replied : " Oh, beloved of the gods ! do, as you please.

Then that venerable Goyama, having obtained permission from the venerable Samana Mahāvira, and greatly delighted and pleased went away from the presence of the venerable Samana, and having done so he, without hurry (*here the rest to be supplied down to*) carefully guarding his steps to where the city of Miyaḡama was. Having done so, he went right through the city of Miyaḡama to where was situated the palace of Miyaḡdevī.

Then that Miyaḡdevī saw the blessed Goyama coming, and having done so she, delighted and

pleased (*here the rest to be supplied*, down to), spoke thus “ Oh, beloved of the gods ! Tell me the cause of your coming ”

Then the blessed Goyama spoke thus to Mīyādevī “ Oh, beloved of the gods ! I have come anon to see your son.”

Then that Mīyādevī decorated with all *kinds* of ornaments *her* four sons who were born after Mīyāputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus “ Oh, Venerable Sir ! see these my sons ”

Then the revered Goyama spoke to Mīyādevī thus “ Oh beloved of the gods ! I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food *prepared* privately ”

Then that Mīyādevī spoke to the reverend Goyama thus “ Oh, Goyama ! who is he, such an omniscient being or a great ascetic who at once told you that secret story of mine, so that you have come to know it ? ”

Then the reverend Govama spoke to Mīyādevī thus “ Truly, oh beloved of the gods ! my religious pontiff, the reverend Samaṇa Mahāvīra told me that, hence I know it

While Mīyādevī was conversing on this topic

through the city to the place where the reverend Samana Mahāvira was, and having done so he solemnly circumambulated him three times and having done so he saluted him and bowed down to him, and having done so he spoke thus : I, having taken your permission, entered the midst of the city of Mivagāma and went to the house of Mivādevī. Then that Mivādevī, on seeing me going towards her became delighted (here all the rest to be supplied down to) ate away the pus and blood. Then a thought of this kind occurred to me : " Oh, this boy experiences (here the rest to be supplied). "

6 Then Goyama further asked the reverend Samana : " Oh, Venerable Sir ! who was that man in his former birth ? What was his name and what was his family ? In what village or in what town and having given what or having enjoyed what or having done what or on account of what bad acts of former birth (here the rest to be supplied down to) experiences etc. ? "

Having acceded Goyama, the Reverend Samana Mahāvira spoke to Goyama thus : " Oh, Goyama ! truly at that time and at that period, in this country of Bhāraha in the continent of Jambudvīpa, there was a city called Savadvāra which was prosperous and free from any kind of fear (here its description to be given). In that city of Savadvāra there was a king named Dhanva (here his description to be given). Not

very far nor very near from that city of Sayadivāra in the south-easterly direction there was a town called Vījayavaddhamāna which was prosperous, free from fear and happy. That town of Vījayavaddhamāna had an extent of five hundred villages. In that town of Vījayavaddhamāna there was a governor named Ikkāi who was non-religious (*here the remaining epithets to be supplied down to*) and difficult to be pleased. That governor Ikkāi *enjoyed* the lordship of those five hundred villages of the town of Vījayavaddhamāna (*here the rest to be supplied down to*) and protected it.

Then, that Ikkāi used to torture, kill, threaten, whip, and deprive of their wealth the five hundred villages of the town of Vījayavaddhamāna by means of levying upon them the burden of taxes, custom duties, interest, bribes, insults, compulsory contributions, punitive taxes, extorting money at the point of sword, supporting thieves, setting fire, and waylaying travellers.

Then that governor Ikkāi in spite of his hearing many kings, courtiers, village-officers, heads of families, rich persons, merchants and many other leading gentlemen of the city with regard to many works, causes, consultations, secrets, resolutions, and worldly transactions, used to say *deliberately* that he did not hear them similarly in the case of seeing, speaking, talking, knowing etc.

Then that governor Ikkāḥ who was doing such things, who was intent upon things of this type, who was possessed of (evil) knowledge of doing such things, and who was possessed of such a conduct used to perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikkāḥ. They are as follows:—1 asthma, 2 cough, 3 fever 4 inflammation (or burning sensation in the body), 5 stomach-ache, 6 flatulency, 7 piles, 8 indigestion, 9 blindness, 10 headache, 11 loss of appetite, 12 eyecore, 13 pain of the ear 14 itching 15 dropsy and 16 leprosy¹

Then that governor Ikkāḥ, who was suffering from the sixteen diseases, sent for his family members and he in, turn so he spoke to them thus "Oh, you beloved of the gods! go and proclaim aloud in the meeting-places (squares), places where three roads meet, squares, forums and high-roads thus "Oh, you beloved of the gods! here sixteen diseases have attacked the body of the governor Ikkāḥ. They are as follows —

1 The list of the 16 diseases given here differs considerably from the list given in the *Āchārjya Sūtra*, *Adhyāyana 6th*, *Uddāra* first. There the 16 diseases are mentioned as follows— 1 scrofula, 2 leprosy 3 consumption, 4 epilepsy 5 blindness, 6 stiffness, 7 lameness, 8 hunch-backedness 9 dropsy 10 dumbness, 11 palsy 12 eating too much and digesting without adding to strength, 13 tremor, 14 cripplesness, 15 elephant-thick and 16 diabetes.

1 asthma, 2 cough, 3 fever upto 16 leprosy. Therefore, oh, beloved of the gods ! the governor Ikkāi will give abundance of wealth to any physician, or the son of a physician, knower or the son of a knower, surgeon or the son of a surgeon who would want (*i.e.* try) to cure any of those sixteen diseases of the governor Ikkāi." Proclaim this twice or thrice and having done so report *to me* about this order. Then the family-members did so. Then many physicians, sons of physicians, knowers, sons of knowers, surgeons and sons of surgeons having heard this proclamation in the city of Vijayavaddhamāna, came out of their houses with boxes of surgical instruments in their hands, and having done so they went through the midst of the city of Vijayavaddhamāna to the residence of the governor Ikkāi, and having done so they examined the body of the governor Ikkāi and having done so they asked for the cause of those diseases, and having done so they wished to cure even one of those sixteen diseases of the governor Ikkāi by means of besmearing oil to the body, besmearing scented paste or powder to the body, making him drink oil or oily articles, medicines to vomit, purging, fomenting, hot medicated bath, an enema with oils, besmearing oil to the head and wrapping leather-pieces upon it, an enema with concoction of medicinal herbs, opening veins for bleeding, cutting of skin, cutting of skin lightly to cause bleeding, keeping oil on the head, tonics,

medicine prepared by boiling medicinal herbs in a crucible, bark of a tree, roots of plants, turnips, leaves, flowers, fruits, seeds, small pieces of herbs such as chirata, pills, medicines consisting of one article, and medicines consisting of many articles. But they were not able to do so. Then those many physicians and sons of physicians, when they were not able to cure even one of those sixteen diseases being itered, puzzled and confounded went into that very direction from which they had come.

Then that governor Ikki who was abandoned by doctors who was left by his attendants, to whom medicines were of no avail and who was attacked by the sixteen diseases and who was greedy of the kingdom country and the inner apartments having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery having lived a long life of two hundred years and fifty and having died when the time of death came he was born as hell-being in the hell, the maximum duration of life in which is said to be a *Nagarapana*, in the region called *Rayanappabhi*. Then having come out from it he was born as a son, in this very city of *Miyaguna*, in the womb of the queen *Mivale* of the *Kahatriva* king *Vijaya*.

Then that *Miyadevi* had an excessive (here the rest to be supplied, down to) and burning with pain

in her body. From the time that the boy Mīyāputta entered the womb of the queen Mīyādevī in the form of a foetus, she became unpleasant, unwelcome, unbeloved, undesirable, and undear to Vijaya. Then on a certain midnight when queen Mīyādevī was keeping awake (*i.e.* could not sleep) on account of family anxieties (such as neglect from her husband) a thought of the following description occurred to her "Truly, formerly I was liked, desired, trusted and approved of by the Kshatriya Vijaya. From the time that this foetus has entered my womb as embryo, I have become unpleasant (*here the rest to be supplied down to*) undesirable to the Kshatriya Vijaya. He does not wish even to take my name or family, let alone my sight or enjoyment. It is desirable, therefore, on my part to throw away this foetus by abortion, miscarriage, dropping or killing. She thought thus, and having done so she began to eat and drink many saltish, bitter and astringent things which effect abortion of an embryo, and wished to effect a fall of that foetus but it did not take place.

Then when that Mīyādevī was not able to effect abortion of that foetus she became tired, puzzled and confounded and being not independent (*i.e.* being helpless) she bore that foetus in spite of herself with great misery. That boy, even while he was in the womb, had eight arteries flowing blood inside, eight arteries flowing blood

outside, eight carrying pus, eight carrying blood, two (*flowing pus*) and two (*flowing blood*) in each ear two and two respectively in each eye, two and two respectively in each hole of the nose, and two and two respectively between veins. Every moment they were issuing forth pus and blood. Even while in the womb that boy was suffering from the disease called *Agmatu* (a disease which consumes rapidly anything eaten) and whatever that boy ate was immediately digested (or decayed) and turned into pus and blood, and he used to eat away even that pus and blood later. Then that *Miyādevī* on a certain day when full nine months and more were over gave birth to the boy who was blind by birth (*here the rest to be supplied down to*) only in form. Then that *Miyādevī* found that boy ugly (deformed in all limbs) and blind and having become so greatly afraid (4) she sent for her elderlv nurse (mother-like nurse) and having done so she spoke to her thus: "Oh, you beloved of the gods! go and leave this boy on a solitary dung-hill." Then that elderlv nurse said "As your lordship commands" and having thus responded to her order she went to the place where the *Kabatriva Vijaya* was and having done so she introduced the boy whom she had kept in her hand thus: "Oh lord! Thus, *Miyādevī* (*here the rest to be supplied down to when*) full nine months were over, (*here the rest to be supplied down to*) only in form. Then that *Miyādevī*

found him ugly and blind and then greatly afraid, frightened, agitated and taken by great fear sent for me, and having done so she spoke to me thus ‘Oh, you beloved of the gods’ go and leave this boy on some lonely dung-hill.’ Therefore, oh lord’ tell me whether I should leave him on a lonely dung-hill or not” Then that Vijaya Kshatriya having heard this from that elderly nurse and being equally agitated got up, and having done so went to *the place* where Mīyādevī was, and having done so spoke to Mīyādevī thus “Oh, you beloved of the gods, this is your first born child and if you will leave it on a lonely dung-hill your *future* progeny will not be firm (*i.e.* will be short-lived), therefore pass your time rearing up this your child in a secret subterranean house by means of food prepared secretly, then your *future* progeny will be firm (*i.e.* long-lived) Then that Mīyādevī respectfully accepted the words of the Kshatriya Vijaya saying ‘as your lordship commands’, and having done so she passed her time by rearing up that boy in a secret subterranean house by means of food prepared secretly In this way, oh, Govama! the boy Mīyāputta experiences the fruit of acts (*here the rest to be supplied down to*) done previously

7 Then Govama asked “Oh Venerable Sir! where will this boy Mīyāputta go from here after his death at the time of surcease (*lit* at the end of

the month allotted for his surcease or death)?" Then the Samana replied "Oh, Goyama ! having lived his long life of twenty-six years and after his death at the time of surcease here he will come back again here (i.e. he will be born here) in this very country of Bhāraha, in the continent of Jambuddiva as a lion in the family of lions on the foot of the mountain Veyaddha. There he will be an impious (*here the remnant of apathata* : be suppressed down to) adventurous lion, and he will accumulate excessive sin, and having done so and after his death at the time of surcease he will be born in the first region of hell called Rayanappabbhā the maximum duration of life where is one *agaroama*.¹ Then having afterwards come out from that he will be born as a reptile. Having met with death there he will be born in the second region of hell the maximum duration of life where is three *āgarovama*.

Then, having afterwards come out from that he will be born among the birds. Having met with death there also he will be born in the

¹ *Sagaroama*, Sk. *Saparoama*. A period, measured by the time in which vast well rounded in shape and one *pejama* (four miles) long, one *pejama* broad and one *pejama* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century is what is known as *pehama* (Sk. *pehama*). This repeated ten kotis of times (i.e. 1,00,000,000,000,000) is *āgarovama*.

third region of hell where the maximum duration of life is seven sāgarovamas. Then he will be born as a lion, then in the fourth region of hell, then a snake, then in the fifth region of hell, then a woman, then in the sixth region of hell, then a man, then down in the seventh hell. Then being afterwards born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth of crores of families for aquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, an alligator, & 'sumsumāra' crocodile etc., he will again be born in them. Then after that he will similarly be born several hundreds of thousand times among quadrupeds, reptiles crawling on the belly, reptiles crawling on hands, creatures possessing four sense-organs, creatures possessing three sense-organs, creatures possessing two sense-organs, (creatures possessing one sense-organ such as) plants, trees having bitter juice, plants having bitter milk-like juice, wind-bodies, fire-bodies, water-bodies and earth-bodies. Then he will be born again as a bull in the city of Supaittha. There wandering freely (*here the remaining epithets to be supplied down to*) and on account of being young he, being crushed by the bank while digging up lumps of earth high up on the bank of the great river Ganges at the advent of monsoon will die and will be born again as a man in that very city of Supaittha in the family of a rich man.

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head bald-shaved and thus will accept monkhood (lit. a houseless state) giving up householdship (lit. the state of having a house). There he will be a houseless monk protected by careful movement (*here the remaining epithets to be supplied down to*) and observing perfect celibacy. There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and having done so he will be born as a god in the *Ābhaya* heaven. Having dropped down from there he will be born in the families in the country of Mahāvīra and will learn eighteen arts like Daṇḍapāṇṇa (*here the same arts to be reproduced down to*) will be emancipated. Truly Jambū this was taught by the Samana, the blessed Mahāvīra (*here all his epithets are to be enumerated down to*) who has obtained emancipation, as the purport of the first lecture of the first book called "The fruits of bad acts."

End of the First Lecture of the First Book
of the Seventh Anga called
Vivāgaṇḍyam.

Second Lecture

THE STORY OF UZZIAYA.

8 Jambu asked suhammā - "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book called* "The fruits of bad acts", by the Samana (*here the rest to be supplied down to*) who has obtained emancipation, what then oh, Venerable Sir ! has been expounded as the purport of the second lecture of *the first book* "The fruits of bad acts" by the Samana (*here the rest to be supplied down to*) who has obtained emancipation ? "

Then that houseless monk Suhammā spoke to the houseless monk Jambu thus " Truly, Jambu at that time and at that period there was a city named Vāṇiyagāma which was rich, well-protected and prosperous In the north-easterly direction of that city of Vāṇiyagāma there was a temple named Dīpalāsa In this Dīpalāsa there was an abode of the demigod Suhamma In that city of Vāṇiyagāma was ruling king Mitta (*here his description to be given*) The king Mitta had a queen named Sīri (*here her description to be given*) In that city of Vāṇiyagāma there was a harlot named Kāmajjayā who was perfect (*in all her limbs down to*) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who was

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head bald-shaved and thus will accept monkhood (lit. a houseless state) giving up householdship (lit. the state of having a house). There he will be a houseless monk protected by careful movement (*here the remaining epithets to be supplied down to*) and observing perfect celibacy. There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and having done so he will be born as a god in the Sohamna heaven. Having dropped down from there he will be born in the families in the country of Mahāvīdeha and will learn eighteen arts like Daḍhapainna (*here the some arts to be reproduced down to*) will be emancipated. Truly Jambhā! this was taught by the Samana, the blessed Mahāvīra (*here all his epithets are to be enumerated down to*) who has obtained emancipation, as the purport of the first lecture of the first book called "The fruits of bad acts."



End of the First Lecture of the First Book
of the Seventh Anga called
Vivāgaṇḍyam.



Second Lecture

THE STORY OF UJJIYAYA.

8 Jambū asked suhammā - "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book called* "The fruits of bad acts", by the Samana (*here the rest to be supplied* down to) who has obtained emancipation, what then oh, Venerable Sir ! has been expounded as the purport of the second lecture of the *first book* "The fruits of bad acts" by the Samana (*here the rest to be supplied* down to) who has obtained emancipation ? "

Then that houseless monk Suhammā spoke to the houseless monk Jambū thus "Truly, Jambū at that time and at that period there was a city named Vāṇiyagāma which was rich, well-protected and prosperous In the north-easterly direction of that city of Vāṇiyagāma there was a temple named Dīpalāsa In this Dīpalāsa there was an abode of the demigod Suhamma In that city of Vāṇiyagāma was ruling king Mitta (*here his description to be given*) The king Mitta had a queen named Sīri (*here her description to be given*) In that city of Vāṇiyagāma there was a harlot named Kāmajjayā who was perfect (*in all her limbs* down to) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who was

devoted to twenty one qualities of dalliance, who was clever in serving man in thirty two ways, who was awakened and conscious about the use of nine sense-organs, who was well-creed in eighteen erueculars, who was putting on a fine dress expressive of love (lit. house of love), who was proficient in singing, dallying musical dance and simple dance, who had an appropriate deportment, who was possessed of beautiful breasts, whose banner (of reputation as a harlot) was flying high (i. e. who was a very well-known harlot) whose fee for the night was one thousand gold coins, who was shown the honour (by the king of that city) of using an umbrella, chowries and fans and who was moving in a small chariot. She enjoyed the leadership of thousands of courtesans.

2. In that city of Vanyagāma there lived a merchant named Vijayamitta who was rich (*here the remaining epithets to be supplied*). That Vijayamitta had a wife named Subhaddā who was perfect in all her limbs (*here the rest to be supplied*). That Vijayamitta had a son named Ujjiyaya by his wife Subhaddā who was perfect in every way (*here the rest to be supplied down to*) possessed of beautiful form.

At that time and at that period the reverend Samana Mahāvīra arrived there. The assembly of people went out to hear him, the king also went out to hear him. He went out like Koniya. The religion was expounded by Lord Mahāvīra. The

assembly returned. The king also returned. At that time and at that period the eldest disciple of the reverend Samana Mahāvira named Indabhū, who was a houseless monk (*here the remaining epithets to be supplied* down to) who cast forth an extensive lustre and who had observed a fast of two days (*here everything to be supplied exactly*) as described in Pannatī (i.e. Bhagavatī-Sūtra), came to the city of Vāṇiyagāma and wandering for alms from house to house high and low he descended in the direction of the high road. There he saw many elephants who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had bands fastened to their chests, who had bells suspended *to their girdles*, who had put on an upper cloak and various ornaments on the neck set with different gems, who were fully equipped, who had good banners with emblems such as an eagle, a flag, who wore fine crest-garlands, who had keepers on their backs, and who were equipped with weapons and missiles. He also saw many horses who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had cloaks put on their backs, whose covers of the body were suspended from their backs, who had an upper cloak, whose faces were terrific because of the small chowries, whose waists were decked by chowries and small mirrors, who had horse-men on their backs and who were equipped with weapons and missiles. He also saw many men

who had their kous girt up, who had put on armour, who had their bows strung, who had put on ornaments on their necks, who wore good white turbans marked with emblems and who were equipped with weapons and missiles. Amidst those men he saw a man who was bound up in such a manner that his neck was bent down, whose ears and nose were cut off, whose body was smeared with oil, who was possessed of a pair of rough rags fit for an offender who had a rope and a garland of red flowers on his neck, who had his bod covered with red chalk, who was frightened, who though condemned to death held his life dear who was made to eat the small pieces of the flesh of his own body which was cut into small pieces like the grains of sesame, who was being beaten with hundreds of whips, who was surrounded by many men and women and who was being announced (as an offender) at every square with the beating of a broken drum. This proclamation of the following description was heard: "Truly oh you beloved of the gods! The boy Jijiyas has not offended any king or prince but he has offended his own actions."

10 Then after seeing that man the following idea occurred to reverend Goyama: Alas! this man (for the rest is to be supplied down to) experiences the pain resembling that of the hell. Having thought so he, wandering in high, middle and low families, accepted sufficient alms and

having done so he through the midst of the city of Vāṇiyagāma (*here the rest to be supplied down to*) showed it (*the alms to his preceptor Lord Mahāvīra etc. and*) having bowed down and saluted reverend Mahāvīra he spoke thus : “ Oh, Venerable Sir, I being permitted by you (*went to*) Vāṇiyagāma (and here he tells everything that had happened) *Then he asked* “ Oh, Venerable Sir, who was that man in his former birth? (*here the whole account of Ujzīyaya to be supplied down to*) experiences (*hell-like miseries*)

The Samana replied “ Truly, oh, Goyama at that time and at that period in this very Phārāha country in the continent of Jambū there was a city named Hatthināura which was prosperous (*here the rest to be supplied*) In that city of Hatthināura there was a king named Sunanda *who was as powerful as the mountain Mahayā* (*here all his remaining epithets to be supplied*) In that city of Hatthināura, in its innermost part there was a shed of cows supported on hundreds of pillars and very pleasant (3) There dwelt happily, free from fear and without any hardships, many cattle of the city—the cows of the city and the bulls of the city and the bullocks of the city and the calves of the city, having masters or having no masters, who got plenty of grass and water In that city of Hatthināura there was, indeed, a formidable cattle-entrapper

(a thief who catches animals under the pretext of a cattle-lifter) who was irreligious (*here the rest to be supplied down to*) difficult to be pleased. That cruel cattle-entrapper had a wife named Uppalī who was perfect (in all her limbs, *here the rest to be supplied*). Once upon a time that Uppalī, the wife of the cattle-entrapper became pregnant. Then when full three months were over the following desire in pregnancy arose in the mind of that Uppalī, the wife of the cattle-entrapper "Blessed, indeed, are those mothers (4) and *only* they have obtained the real fruit of life and birth who satisfy their pregnancy-desire by tasting enjoying eating and distributing to others wine, wine prepared from honey wine prepared from palm-fruit, a kind of white wine, wine prepared from raw sugar and flowers of dhataki, and wine prepared from grapes, together with the udders, breasts testicles tails, humps, shoulders, ears, eyes, noses, tongues, jaws, dew-laps, pieces of meat roasted on an iron pipe, meat fried in oil, baked meat, dried meat and meat preserved in salt—of the many cattle of the city (*here the rest to be supplied down to*) bulls having masters (or *having no masters*). Therefore, if I shall also satisfy (*here the rest to be supplied down to I shall also be blessed etc.*)" Having thought so, she, on account of this pregnancy-desire of hers being not satisfied, became emaciated, pained by hunger (because she starved herself on account of not getting her desired food), lean (lit.

without flesh), diseased in mind and diseased in body, devoid of lustre, miserable and distracted in mind (or miserable, distracted and timid), pale, had her lotus-like face and eyes withered, did not enjoy suitably the flowers, dress, scents, garlands, ornaments and food, was like a wreath of lotus flowers crushed in hands, indiscriminate (*here the rest to be supplied* down to) fell a thinking. Now that formidable cattle-entrapper went near his wife (lit wife of the cattle-entrapper) Uppalā, and having done so, he saw her indiscriminate (*here the rest to be supplied*) and having seen her indiscriminate he spoke thus .
 “ Oh, you beloved of the gods ' why are you indiscriminate and have fallen into thinking ? ”
 Then that wife Uppalā spoke thus to the formidable cattle-entrapper “ Oh, you beloved of the gods ' after full three months (*of my pregnancy*), this pregnancy-desire has arisen in me that blessed are those *mothers* who satisfy their pregnancy-desire by tasting (3) wine (6) together with the udders (*here the rest to be supplied* down to) of many cattle of the city. Therefore, oh, you beloved of the gods ! on account of this my pregnancy-desire being not satisfied (*here the rest to be supplied* down to) have fallen into thinking ”

Then that formidable cattle entrapper spoke to his wife Uppalā thus . “ Oh, you beloved of the
 nate and fall into

thinking I shall so manage that your pregnancy-desire will be satisfied" He, *thus* consoled her with those agreeable (*ś*) (*here the rest to be supplied down to*) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid having girt up his loins (*here the the rest to be supplied down to*) taking weapons with him and having done so, went through the middle of the city of Hastinapura to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied down to*) of bulls (*here the rest to be supplied down to*) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that his wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *f the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (*lit. cut off i.e. the obstacle in the desire being cut off*) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper after full nine months *f her pregnancy* were over gave birth to a son.

11. Then that boy as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise Then hearing that great noise of that great cry many cattle of the city (*here the rest to be supplied* § 10 down to bulls) in the city of Hatthināura became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave *him* the name as follows because this our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (*here the rest to be supplied* down to) became terrified (4) and began to run away in all directions, therefore let our son have the name 'Gottāsaa—the frightener of cattle' Then that Gottāsaa boy passed away his boyhood Then that formidable cattle-entrapper at a certain time met with death. Then that Gottāsaa boy, crying, weeping and sobbing and being surrounded by many friends, kinsmen, near ones, relatives, acquaintances and attendants, removed the dead body of the formidable cattle-entrapper and having done so he performed the various worldly funeral rites Then once upon a time that king Sunand himself appointed that boy Gottāsaa as the *state* cattle-entrapper Then that Gottāsaa boy, as soon as he became the cattle-entrapper, became irreligious (*here the rest to be supplied* down to) difficult to be pleased Then that boy Gottāsaa, on account of his being the cattle-entrapper, every day used

to go out of his house at midnight alone, unfrightened, with his loins girt up and with his armour on (here the rest to be supplied § 9 down to) taking his weapons and missiles, to the place where the cow-shed was situated and having done so he cut off (here the rest to be supplied § 10 down to) of many cattle of the city having masters or having no masters And having done so he used to go to his house; and then that cattle-entrapper Gottisā tasting and enjoying wine (8, here the rest to be supplied down to) passed his time. Then that cattle-entrapper Gottisā, whose acts were of this type (here the rest to be supplied §§ 5-8), having accumulated great sin and having lived his long life of five hundred years and falling into evil and miserable thoughts at the time of death and having met with death at the time of his surcease he *ere* was born as a hell-being in the second region of hell the maximum duration of life in which is said to be three Sāgaravamsa.

12 Now that merchant Vijayamitta had a wife named Subhaddā who was jāyanidhuyā (a woman who gives birth to dead children). She bore children who met with death when they were born. Then that cattle-entrapper Gottisā, having afterwards come out from the second region of hell was born as a son in this very city of Vāṇiyagāma, in the womb of Subhaddā the wife of the merchant Vijayamitta. Then at a

certain time when full nine months of pregnancy were over that housewife Subhaddā gave birth to the son. Then that Subhaddā housewife got that boy, as soon as he was born, to be thrown on a solitary dung-hill and having done so she got him to be taken back a second time and having done so she duly protecting and concealing him reared him up. Then the parents of that boy performed with great prosperity and reception "Thuvadivā" (a rite performed at the birth of a child, perhaps for wishing him long life), the rite of 'exposing the child to the sun and the moon' at its birth which is done on the third day after the birth and the rit 'Jāgariyā' at which relatives keep religious wakefulness during the sixth night. Then when the eleventh day was over and the twelfth day came the parents of that boy gave him the following significant name true to its sense 'because our son was thrown away on a solitary dung-hill as soon as he was born therefore let him be Ujziyava—the abandoned by name'. Then that boy Ujziyava being taken care of by the five nurses viz (1) the milk-nurse, (2) the bathing-nurse, (3) the decoration-nurse, (4) the play-nurse and (5) the lap nurse, (*here he is to be described exactly as Dadhapanna in the Uvaṇi Sutta*, down to) without any obstacles like a good 'champaka' plant (which grows happily) in the sheltered place of a mountain-valley. Then at a certain time that merchant Vijjamitta having taken the four kinds of

merchandise viz (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (such as gems etc.) went to the Lavanamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanamudda and who was, therefore without any protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was cast away on account of ship-wreck in the Lavanamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champa' creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying weeping and sobbing being surrounded by many friends (here the *ist* to be applied § 11) performed the worldly

funeral rites of the merchant Vijayymitta. Then at a certain time that Subhaddā, the wife of the merchant *also* met with death on account of constantly entering into the anxiety (lit thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

13 Then the police-officers of the city (lit protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujziyaya from his house and having done so gave that house to some one else. Then that boy Ujziyaya, being driven out of his house, began to grow up very happily in the squares (*here the rest to be supplied* §§ 5-6, down to) paths, gambling houses, courtesan's houses, and wine-shops. Then that boy Ujziyaya, uncontrolled and unchecked *as he was*, became self-willed, wanton, wine-drinker, and became addicted to theft, gambling, and harlots. Then at a certain time that Ujziyaya came in contact with the courtesan Kāmajayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajayā. Then at a certain time, Sīri, the queen of that king Vijayymitta suffered from violent pain, and the king Vijayymitta was not able to enjoy excellent human enjoyments with his queen Sīri. Then at a certain time he got the boy Ujziyaya to be driven away from the house of the courtesan

Kāmajayā and having done so he kept the courtesan Kāmajayā as his own mistress and having done so he enjoyed excellent enjoyments with the courtesan Kāmajayā. Then that boy Upiyava being driven out of the house of the courtesan Kāmajayā and being attached, addicted, greedy, deeply loving and thinking of the courtesan Kāmajayā and not getting remembrance, attachment and composure of mind in anything else and having his heart fixed upon her his mind gone to her his feelings full of her ideas, thinking of her engaged in *finding out the means* to obtain her back concentrating all his sense-organs upon her and full of the thoughts of her always awaited the several opportunities (lit. weak points) of going to the royal house of taking the side (lit. holes) of scanty royal revenue and of taking the chance (lit. drawback) of serving the king separated from all other persons. Then at a certain time that boy Upiyava found an opportunity (lit. weak-point) to visit the courtesan Kāmajayā, and secretly entered the house of the courtesan Kāmajayā and having done so he enjoyed with her excellent human enjoyments.

Now the king Vijayamitta having taken his bath (he then sat down to be supplied down to) expiation and having decorated himself with all ornaments and being surrounded by a ring of men, went to the house of Kāmajayā and having done so he saw there the boy Upiyava enjoying

excellent human enjoyments with the courtesan Kāmajayā, and having done so he, being greatly enraged, contracted his eye-brows in three folds on his forehead (i.e. became much more angry) and made the boy Ujjiyaya to be arrested by his men and having done so he *gave him a sound beating and made his body broken and shattered by strokes of bones, fists, knees and elbows and having done so he bound him up bending his neck downwards, and having done so he has made him to be brought here in this manner as a person meant for the gallows. In this way, oh, Goyama ! the boy Ujjiyaya experiences (here the rest to be supplied §§ 6-7, down to) of acts done previously "*

14 *Then Goyama asked "Oh, Venerable Su ! where will the boy Ujjiyaya go from here after his death at the time of surcease ? Where will he be re-born ?" Then the Samana replied "Oh, Goyama having completed his long life of twenty five years the boy Ujjiyaya, being impaled this very day at the time when one third part of the day will still remain to pass, will, after his death at the time of surcease, be re-born as a hell-being in the region of Rāyanappabhā. Then having afterwards come out from that he will be re-born as a monkey in the families of monkeys at the foot of the mountain Veyaddha in the country of Bhāraba situated in this very continent of Jambuddvī. There having completed his juvenile life and being greatly attached,*

addicted, greedy and desirous of the pleasures of lower animals, he will kill young ones of monkeys newly born. Then he, whose actions will be such [who will be intent upon doing actions of this type who will be possessed of (evil) knowledge of doing such action and who will be possessed of such a conduct] will, having met with death at the time of surcease, be re-born as a son in the family of harlots in the city of Indrapura situated in the country of Bhārata in the continent of Jambuddi. Then the parents of that boy will cut off his testicles as soon as he will be born and will teach him the profession of an eunuch. Then the parents of that boy after his completion of twelve *laks* after his birth (i.e. after he will be twelve *laks* old) will give him this name of the following description: Let him be an eunuch named *Pivaseva*. Then that eunuch *Pivaseva* will complete his boyhood will attain to youth, will become educated and will attain to maturity of age (to be able to enjoy pleasures of life) and will become possessed of excellency and an exquisite body being endowed with form, youth and beauty. Then that eunuch *Pivaseva* having brought under his influence many kings (*he is the first to be supplied §§ 5-6, down to*) and others by means of the arduous use of magic charms, magic powders, molishing (lit making fly) their hearts, concealing what is obtained, attracting captivating their hearts and bringing them under his control, will enjoy

great human pleasures Then that eunuch Piya-sena, whose actions will be such (*here the rest to be supplied*), having committed great sin and having lived the long life of twenty one hundred years and having met with death at the time of surcease, will be re-born as a hell being in the region Raynappabhā Then *he will be re-born* among the reptiles, then a Sumsumāra crocodile and so forth just as in the case of the first *Miyāputta* § 7, down to) the region of hell Then having afterwards come out from that he will be re-born as a buffalo in the city of Cnampā situated in the country of Bhāraka in this very continent of Jambuddiva There at a certain time being deprived of its life by keepers of the pen ('gotthila') he will be re-born as a son in the family of a rich man in that very city of Champā There having completed his boyhood he, in the presence of worthy monks (*here the rest to be supplied including the incident of omniscience, enlightenment, accepting monkhood (lit a house-less state), becoming born as a deva in the* Suhamma heaven just as in the case of the first *Miyāputta*, down to) he shall finish his course"

(*Here the usual Conclusion is to be inserted*)

End of the Second Lecture of the First Book
of the Seventh Anga called
Vivāgasūyam

Third Lecture.

THE STORY OF ABHAGGASĪNA.



(The Introduction to the Third *Lecture* in the usual terms, is to be inserted here.)

15 Truly Jambū at that time and at that period there was a town called Purimatāla which was prosperous (*Here the rest to be supplied*) In the north-easterly direction of that city of Purimatāla there was a park Amohadamasā. There, there was the temple of the demigod Amohadamā. In that city of Purimatāla there was a king named Mahabbala. In the north-easterly direction on the frontier of that city of Purimatāla there was situated a forest-settlement of thieves named Sālā which was situated in a corner of a rugged valley of a mountain, which was encircled by a wall-like fencing of bamboo-pests, which was surrounded by a ditch formed by rugged precipices of hills cut, the places of waters in which were inside (i.e. were not easily accessible), the skirts of which were characterized by scarcity of water in which there were many passages and by ways between hills, the entry into and exit from which was allowed only to known persons and which was unassailable even by a large number of angry people engaged in preventive service of policemen. In that Sālā, the forest-settlement of thieves, there lived the leader of thieves named Vajra who was irreligious (*Here the rest to be*

supplied down to) [who destroyed, cut, killed and instigated others to kill (*living creatures*)], who was bloody-handed, whose fame *as a thief* had reached many cities, who was brave, who was a giver of heavy strokes, who was adventurous, and who hit at the sound *of an object* He was religious and the foremost champion in wielding a sword In that Sālā, the forest-settlement of thieves he enjoyed the leadership of five hundred thieves (*here the rest to be supplied*, down to) passed his time *happily*

16 Then, that Vijaya, the leader of thieves was also the shelter (lit. fence) of many thieves, debauches, thieves who break open the knots of bundles (something like pick-pockets), thieves who break open *the walls of houses* by cutting holes into them, rogues (lit. on who wears a rag, a thief) and of many other *thieves* whose limbs were cut off (*ie* who were punished for thefts) and who were exiled (and hence undesirable) Then that Vijaya, the leader of thieves, used to torture, kill, threaten, whip and deprive of their houses (lit. residences), wealth, coin, and *extort* suitable money from the people of the north easterly direction of the city of Purimatāla, by means of destroying many villages and towns, capturing cattle, taking *persons* captives, waylaying travellers and breaking open *the walls of houses* by means of spade *cic*. He used to rob often (lit. every now and

then) the revenue of the king Mahabbala. That Vijaya, the leader of thieves, had a wife named Khandauri who was perfect in all her limbs (*here the rest is to be supplied*). The son of that Vijaya, the leader of thieves, born of his wife Khandauri, was a boy named Abhigga-sena whose body was endowed with all the five sense-organs without any deficiency who had become educated, who had attained to maturity of age so be able to enjoy pleasures of life and who had attained to youth.

At that time and at that period the Samana, the blessed Mahāvira arrived on a visit to the city of Urmatila. The assembly of people went out to hear him. The king also went out to hear him. The Religion was expounded by Lord Mahāvira. The assembly of persons as well as the king returned. At that time and at that period Goyama, the eldest disciple of the Samana, the blessed Mahāvira (*here the rest is to be supplied down to*) descended on the high-road. There he saw many elephants, many horses and men who had their kamsa girt up and who had put on their armours (*here the rest is to be supplied § 9*). Amongst those men he saw a man who was bound by a such a man so that his neck was bent down (*here the rest is to be supplied § 9 down to*) who was being announced (as an offender) as a cry square with the best of a broken dress. Then, the royal officers made him enter the first

square of the city and having done so they killed before *his very eyes* eight younger brothers of his father and having done so they, beating him very much by means of the lashes of whips, made him miserably eat very small pieces of flesh (as small as the 'lāgaṇi' or gunjā fruit) and having done so they made him drink the water in the form of blood. After that in the second square they killed before him his eight younger aunts (*the wives of those eight younger uncles that were killed*). In the same way, in the third square they killed the eight elder brothers of his father, in the fourth his four elderly aunts, in the fifth the sons of his father (i.e. all his brothers excluding himself), in the sixth square the wives (of all the brothers), in the seventh the son-in-laws of his father (i.e. the husbands of his sisters), in the eighth the daughters of his father (i.e. his sisters), in the ninth the grandsons of his father (i.e. the sons of his brothers and sisters), in the tenth the grand-daughters of his father (i.e. the daughters of his brothers and sisters), in the eleventh the husbands of those grand-daughters of his father, in the twelfth the wives of those grandsons of his father, in the thirteenth the husbands of his father's sisters, in the fourteenth his father's sisters in the fifteenth the husbands of his mother's sisters, in the sixteenth his mother's sisters in the seventeenth the wives of his maternal uncle, and in the eighteenth they killed before him his remaining friends, caste-

fellows, near ones, relatives kinsmen, acquaintances and attendants and having done so they beat him very much by means of the lashes of whips and made him miserably eat very small pieces of meat and made him drink water in the form of blood.

1 Then that blessed Goyama saw that man and having done so this thought of the following description occurred to him (*here the rest to be supplied § 10 down to*) went out as he had come and spoke thus Truly oh, Venerable Sir" (*here the rest to be supplied § 10 exactly as before down to*) "Oh, Venerable Sir who was that man in his former birth? (*here the rest to be supplied §§ 5-6 down to*) experiences (*a little overruns*)" Then the Samana replied "Truly oh Goyama! at that time and at that period there was a city named Purumatā in the country of Bhārata in this very continent of Jambudvīpa, which was prosperous (*here the rest to be supplied*). In that city of Purumatā there was a king Udivodaya who was as powerful as the mountain Mahārā (*here all his remarks to be supplied*). There in that city of Purumatā there was a dealer in eggs named Vinna—the lawless who was rich (*here his remarks to be supplied, down to*) not overpowered by anybody who was irreligious (*here a small remark to be supplied down to*) difficult to be pleased. Many men of that Vinna, the dealer in

eggs, who were paid wages either in cash or in food, used to carry with them every morning axes and pairs of baskets attached to a bamboo-staff *and carried on shoulders*, and take away from the skirts of the city of Purimatāla, many eggs of the female crows, those of the female owls, those of the female pigeons, those of the "tittibhi" birds, those of the female cranes, those of the female peacocks, those of the female hens and those of many other water animals, land animals and birds etc, and having done so they used to fill up the pairs of baskets attached to a bamboo staff and *having done so* they used to go to the place where Ninnāa, the dealer in eggs, was and having done so they took *those eggs*, near that Ninnāa, the dealer in eggs. Then many men of that Ninnāa, the dealer in eggs, who were paid wages either in cash or in food, used to fry, roast and bake *those* many eggs of the female crows (*here the rest to be supplied*, down to) the eggs of the female hens and those of many other water animals, land animals and birds etc in frying pans, baking pans, roasting pans, earthen frying pans and in burning chukoals, and having done so they used to earn their livelihood by selling eggs in the market of the principal street of the town. That Ninnāa the dealer in eggs, himself, also, used to live by tasting and eating wine (*and so forth as in § 10*) together with those many eggs of the female crows (*here the rest to be supplied* down to)

his wife Khandauri "Oh, you beloved of the gods! do as you please," and paid heed to *v* (i.e. to her desire) Then that Khandauri, the wife of the leader of thieves, being permitted by Vijaya the leader of thieves, and, therefore greatly pleased and satisfied passed her time happily by tasting and eating abundant food (4) and wine being surrounded by many friends (here the rest to be supplied down to) and many other wives of thieves, after having taken her bath (here the rest to be supplied down to) having decorated herself with all kinds of ornaments; and she, after having taken her meal and after having come to the hall after meal to eat a betelnut etc., putting on man's attire and having girt up her loins, satisfied her pregnancy-desire (here the rest to be supplied down to) moving in all parts of *Vala*, the forest-settlement of thieves. Then that Khandauri, the wife of the leader of thieves, whose pregnancy-desire was fulfilled whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was gratified and who fully enjoyed her pregnancy desire bore that foetus very happily. Then that Khandauri, the wife of the leader of thieves, after full nine months were over gave birth to a son. Then, that Vijaya the leader of thieves performed *Thilvadiya*—a rite performed at the birth of a son—lasting for ten nights, of that son with great prosperity and reception. Then

that Vijaya, the leader of thieves, on the eleventh day *after* the *birth* of that boy, got prepared abundant food (4), invited *his* friends, caste-fellows (*and so forth, here the rest to be supplied, down to*) spoke thus before those friends, caste-fellows (*and so forth*) “Because this pregnancy-desire of this description arose in us (i.e. in the mind of the mother of the boy) when this boy entered the womb therefore let our son be ‘Abhaggasena—one having an invincible army (*of thieves*)’—by name. Then that *boy* Abhaggasena, *being taken care of* by five nurses (*here the rest to be supplied* § 12, down to) grew up.

19 Then that boy Abhaggasena completed his boyhood, *was married to* eight girls *by his parents* (*here the rest to be supplied, down to*) was given gifts consisting of eight articles and enjoyed pleasures of life in lofty mansions. Then at a certain time that Vijaya, the leader of thieves, met with death. Then that boy Abhaggasena, crying, weeping and sobbing and being surrounded by five hundred thieves, removed the dead body of Vijaya, the leader of thieves, with great pomp and show and having done so he performed the various worldly funeral rites and after some time he had his grief mitigated. Then, at a certain time those five hundred thieves crowned the boy Abhaggasena to the great leadership of thieves in Sālā, the forest-settlement of thieves. Then that boy Abhagga-

sepa, as soon as he became the leader of thieves, became irreligious (*here the rest to be supplied § 16 down to*) took away the revenue of king Mahabala. Then the people of that country being greatly tortured by the massacre of many villages by Abhagrasena, the leader of thieves, summoned each other and having done so spoke thus: "Oh, you beloved of the gods! Abhagrasena the leader of thieves, by the destruction of many villages (*here the rest to be supplied § 16, down to*) deprives the northern people of the city of Purumatāla of their wealth etc. Therefore, verily it is desirable (lit. good) that this information should be given to king Mahabala in the city of Purumatāla." Then those people of the country mutually approved of this thing and having taken *with them* a costly valuable and precious present fit for a king they went to where the city of Purumatāla was and having done so they went to where king Mahabala was and having done so they presented (lit. brought) before him that costly (*as above down to*) present and having folded their hands they spoke thus to the king Mahabala: "Truly oh, lord! Abhagrasena, the leader of thieves, in Sāli, the forest-settlement of thieves, by means of the massacre of many villages (*here the rest to be supplied § 16, down to*) deprives us of wealth etc. Therefore, we wish oh, lord! to live happily under the shelter of your hands fearless and free from troubles," and having done so

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied, down to*) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggasena, the leader of thieves, alive and bring him to me" Then that commander of the army responded to this, saying "As your lordship commands" Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied § 9, down to*) with missiles, and producing a great roaring noise (*here the rest to be supplied, down to*) resembling the roaring of an ocean with the beating of a trumpet blown quickly with shields fastened on hands (*here the rest to be supplied § 18*), went through the midst of the city of Purimatā'a and having done so proceeded to go to the place where Sālā, the forest-settlement of thieves, was situated. Then the spies of that Abhaggasena, the leader of thieves, getting the intelligence about this went to where Sālā, the forest-settlement of thieves, was and to where Abhaggasena, the leader of thieves, was and having done so and having folded their hands (*as above, down to*) and spoke thus:

sene, as soon as he became the leader of thieves,
 became irreligious (*here the rest to be supplied*
 § 16 down to) took away the revans of
 king Mahabbala. Then the people of that
 country being greatly tortured by the massacre
 of many villages by Abhaggasena, the leader of
 thieves, summoned each other and having done
 so spoke thus: "Oh, you beloved of the gods! *Abhaggasena* the leader of thieves, by the
 destruction of many villages (*here the rest to be*
supplied § 16, down to) deprives the northern
 people of the city of Purimatila of their wealth
 etc. Therefore, verily it is desirable (lit. good)
 that this information should be given to king
 Mahabbala in the city of Purimatila." Then those
 people of the country mutually approved of the
 thing and having taken *with them* a costly
 valuable and precious present fit for a king they
 went to where the city of Purimatila was and
 having done so they went to where king Mahab-
 bala was and having done so they presented
 (lit. brought) before him that costly (*as above*
down to) present and having folded their hands
 they spoke thus to the king Mahabbala: Truly
 oh, lord! Abhaggasena, the leader of thieves, in
 Sili, the forest-settlement of thieves, by means
 of the massacre of many villages (*here the rest*
to be supplied § 16, down to) deprives us of
 wealth etc. Therefore, we wish oh, lord! to live
 happily under the shelter of your hands fearless
 and free from troubles," and having done so

seen, as soon as he became the leader of thieves,
 became irreligious (*here the rest is to be supplied*
 § 16 down to) took away 'the revenue of
 king Mahabbala. Then the 'people of that
 country being greatly tortured by the massacre
 of many villages by Abbaggaseṇa, the leader of
 thieves, summoned each other and having done
 so spoke thus: "Oh, you, beloved of the gods!
 Abbaggaseṇa, the leader of thieves, by the
 destruction of many villages (*here the rest is to be*
supplied § 16 down to) deprives the northern
 people of the city of Purimatāla of their wealth
 etc. Therefore, verily it is desirable (lit. good)
 that this information should be given to king
 Mahabbala in the city of Purimatāla. Then those
 people of the country mutually approved of this
 thing and having taken with *them* a costly
 valuable and precious present fit for a king they
 went to where the city of Purimatāla was and
 having done so they went to where king Mahab-
 bala was and having done so they presented
 (lit. brought) before him that costly (*as above*
 down to) present and having folded their hands
 they spoke thus to the king Mahabbala: "Truly
 oh, lord! Abbaggaseṇa, the leader of thieves, in
 Sāla, the forest-settlement of thieves, by means
 of the massacre of many villages (*here the rest*
to be supplied § 16 down to) deprives us of
 wealth etc. Therefore, we wish oh, lord! to live
 happily under the shelter of your hands fearless
 and free from troubles," and having done so

Oh, you beloved of the gods! in the city of Purimatila king Mahabbala has ordered the commander of the army together with a large multitude of soldiers *thus* Oh, you beloved of the gods! go and raid Sali, the forest-settlement of thieves and capture Abhaggaena, the leader of thieves, alive and having done so bring him to me. Then that commander of the army together with a large multitude of soldiers, has proceeded to come to where Sali, our forest-settlement (lit. forest-settlement of thieves) is." Then that Abhaggaena, the leader of thieves, having heard and listened to this matter from those spies summoned the five hundred soldiers and having done so spoke thus "Truly oh, you beloved of the gods! in the city of Purimatila Mahabbala (as above down to) has proceeded to come etc." Then that Abhaggaena spoke thus to the five hundred thieves: "Therefore, it would be better if we repulse the attack of that commander of the army before he reaches Sali, our forest-settlement." Then those five hundred thieves responded to Abhaggaena, the leader of thieves saying "As you command." Then that Abhaggaena, the leader of thieves, got prepared abundant food, drinks, cattles and articles of taste and having done so and having taken his bath (*here the rest is to be supplied* §1 down to) and having made amendments, together with the five hundred thieves, enjoyed (4) that abundant food (4) and wine (6). Then after

having taken meals and after having come to the hall after meals to eat bettle-nuts etc and coming out of it clean and quite pure together with the five hundred thieves he put on (lit climbed) wet leather and having done so he, whose loins were girt up (*here the rest to be supplied, down to*) missiles, *producing a loud rearing noise* (*here the rest to be supplied down to*) fastened on hands, at midnight went out of Sālā the forest-settlement of thieves, and having done so, he, having taken shelter on a redoubtable fortress and thicket and having equipped himself with *abundant* food and drink for his army stood waiting for that commander of the army. Then that commander of the army came to where Abhaggasena, the leader of thieves, was and having done so he even

“ Oh, you beloved of the gods ! in the city of Purimatila king Mahabbala has ordered the commander of the army together with a large multitude of soldiers *thus* Oh, you beloved of the gods ! go and raid Sālā, the forest-settlement of thieves and capture Abhaggaena, the leader of thieves, alive and having done so bring him to me. Then that commander of the army together with a large multitude of soldiers, has proceeded to come to where Sālā, our forest settlement (lit. forest-settlement of thieves) is.” Then that Abhaggaena, the leader of thieves, having heard and listened to this matter from those spies summoned the five hundred soldiers and having done so spoke thus Truly oh, you beloved of the gods ! in the city of Purimatila Mahabbala (*as above* down to) has proceeded to come etc ” Then that Abhaggaena spoke thus to the five hundred thieves “ Therefore, it would be better if we repulse *the attack of* that commander of the army before he reaches Sālā, our forest-settlement.” Then those five hundred thieves responded to Abhaggaena, the leader of thieves saying “ As you command.” Then that Abhaggaena, the leader of thieves, got prepared abundant food drinks, eatables and articles of taste and having done so and having taken his bath (*here the rest is to be supplied* § 1, down to) and having made amendments, together with the five hundred thieves, enjoyed (4) that abundant food (4) and wine (6). Then after

having taken meals and after having come to the hall after meals to eat bottle-nuts etc. and coming out of it clean and quite pure together with the five hundred thieves he put on (lit. clothed) wet leather and having done so he, whose limbs were plet up (*here the rest to be supplied, down to*) missiles, producing a loud roaring noise (*here the rest to be supplied, down to*) listened on hands, at midnight went out of Isālā, the forest-settlement of thieves, and having done so, he, having taken shelter on a redoubtable fortress and thicket and having equipped himself with abundant food and drink for his army, stood waiting for that commander of the army. Then that commander of the army came to where Abhayaśeṣa, the leader of thieves, was and having done so he even began to fight with him. Then that Abhayaśeṣa, the leader of thieves, soon defeated, crushed (*here the rest to be supplied, down to*) repulsed him. Then that commander of the army, being defeated (*as above, down to*) repulsed, became devoid of strength, weak, devoid of energy, devoid of manliness and valour and thinking that it was impossible to hold out against robbers returned to where the city of Pūṣpavānā was and to where king Mahabala was, and having done so and having folded his hands (*as above, down to*) spoke thus: " Truly, oh lord! Abhayaśeṣa, the leader of thieves has resorted on a redoubtable fortress having equipped himself with abundant food and drink for his army; hence he

could not be captured by anybody by a straight (lit. chest to chest) fight even with a very large army of horses, or that of elephants, or that of warriors on foot (i.e. infantry) or that of chariots—or even with an army consisting of all these four parts. Therefore, he could be approached only by being taken into confidence by means of negotiations, dissections (in an enemy's party) and valuable gifts. Those so-called followers of his who are in his confidence who create dissections among his friends, kinsmen, near ones, relatives, acquaintances and attendants by means of abundant money, gold, excellent rich treasures and wealth, and who frequently send to Abhaggaśepa, the leader of thieves, costly rich and valuable presents, will be able to take him into confidence.

20 Then at a certain time that king Mahabala got to be built an excellent and very lofty mansion which was supported on hundreds of pillars, beautiful and charming to look at. Then that king Mahabala, at a certain time, got announced a festival the celebration to which was without any fees (here the rest to be supplied, down to) and which was to last for ten nights, and having done so he summoned his family-men and having done so he spoke to them thus:—Oh, you beloved of the gods! go to Sālā, the forest settlement of thieves, and there having folded your hands (that is forth, down to) you should

speak thus to Abhaggasena, the leader of thieves :
 ' Oh you beloved of the gods ' in the city of
 Purimatāla king Mahabbala has got announced a
 festival the admission to which is without any
 fees (*here the rest to be suppld, down to*) and
 which is to last for ten nights, therefore, oh, you
 beloved of the gods ! should they bring to you
 just here *presents such as* abundant food (4)
 flowers, garments, garlands and ornaments *etc*, or
 you would go there personally ?" Then, those
 family-men, having folded there hands (*and so
 forth, down to*), responded to *these words* of
 king Mahabbala and having done so they, making
 journeys which were not very long and with
 comfortable halts and meals went out of the city
 of Purimatāla to where Sālā, the forest-settlement
 of thieves, was, and having folded their hands
 (*and so forth, down to*) spoke thus to Abhagga-
 sena, the leader of thieves " Oh, you beloved of
 the gods ! in the city of Purimatāla king Mahab-
 bala (*and so forth, down to*) the admission to
 which is without any fees (*and so forth as above,
 down to*) or you would go there personally ?"
 Then that Abhaggasena, the leader of thieves
 spoke thus to those family-men " Oh, you
 beloved of the gods ! I shall personally go to the
 city of Purimatāla," *and then* he showed respect
 to those family-men and *then* dismissed them.
 Then that Abhaggasena, the leader of thieves,
 being surrounded by many friends (*and so forth
 as above, down to*) having taken his bath (*and*

so forth as above, down to) having made amendments and having decorated himself with all kinds of ornaments went out of Sālā, his forest-settlement (lit. the forest-settlement of thieves) and having done so he went to where the city of Purumatīla was situated and where king Mahabbala was and having done so having folded his hands (and so forth as above, down to) congratulated king Mahabbala saying Victory to you, victory to you and having done so presented before him a valuable (and so forth, down to) gift. Then that king Mahabbala accepted that valuable (and so forth) gift of Abhaggaśeṣa, the leader of thieves, and welcomed and respected Abhaggaśeṣa, the leader of thieves and dismissed him and gave him the lofty mansion as his abode of residence. Then that Abhaggaśeṣa, the leader of thieves, after being dismissed by king Mahabbala went to the place where the lofty mansion was situated. Then that king Mahabbala summoned his family-men and having done so spoke to them thus: "Oh, you beloved of the gods! go and get prepared abundant food, drinks, articles of eating and articles of taste and having done so take that abundant food (4) and wine (6) and many flowers, scents, garlands and ornaments to Abhaggaśeṣa, the leader of thieves, at the lofty mansion." Then those family-men having folded their hands (and so forth, down to) took the food etc. to Abhaggaśeṣa. Then that Abhaggaśeṣa, the leader of thieves, being surrounded by

many friends and relatives and having taken his bath (*and so forth, down to*) and having decorated himself with all kinds of ornaments ate that abundant food (4) and wine (6) and became intoxicated Then that king Mahabbala summoned his family-men and having done so spoke *to them* thus "Oh, you beloved of the gods! go and shut up the gates of the city of Purimatāla and capture Abhaggasena, the leader of thieves, alive and bring *him* to me" Then those family-men having folded their hands (*and so forth, down to*) responded to him, and shut up the gates of the city of Purimatāla and captured Abhaggasena, the leader of thieves, alive and brought him to king Mahabbala Then that king Mahabbala has thus got Abhaggasena, the leader of thieves, to be brought as an offender in this manner (*as described above § 16*) In this way oh, Goyama! Abhaggasena, the leader of thieves, experiences (*here the rest to be supplied, down to*) *the fruits of acts done previously*"

Then Goyama asked "Oh, Venerable Sir! where will Abhaggasena, the leader of thieves, go after his death at the time of surcease? Where will he be re-born?" Then the Samana replied: "Oh, Goyama, Abhaggasena, the leader of thieves, having completed his long life of thirty-seven years and being impaled on this very day when one third of the day will still remain to pass, having met with death at the time of surcease

will be re-born in the region of Ravanappabhi, in the hell having maximum duration of life. Then having afterwards come out from that he will pass through various worldly existences (here the rest to be supplied exactly as in the case of the first-Miyaputta, down to) region of hell. Then having come out from that he will be re-born as a pig in the city of Vānārad, and there being deprived of life by the killers of pigs, he will be re-born as a son in the family of a rich man in that very city of Vānāran. There he having passed his boyhood (here the rest to be supplied exactly as in the case of the first, down to) will attain liberation.

(Here the usual Conclusion is to be inserted.)

End of the Third Lecture of the First Book
of the Seventh Anga called
Vivāsanuram.

Fourth Lecture

THE STORY OF SAGADA

(The Introduction to the Fourth Lecture, in the usual terms, is to be inserted here)

21 Truly, Jambū at that time and at that period there was a town named Sāhanjanī which was possessed of wealth, well-protected and prosperous Outside that city of Sāhanjanī, in the north-easterly direction, there was a park named Devaramana There, there was an old abode of the demigod Amoha. In that city of Sahanjanī there was a king named Mahachanda *who was as powerful as the mountain Mahayā* etc That king Mahachanda had a minister named Suseṇa *who was well-versed in the four expedients of winning over an enemy viz making negotiations, creating dissensions in an enemy's army, an open attack (lit punishment) and bribery etc., and who was proficient in exercising control* In that city of Sāhanjanī there was a harlot named Sudansanā (*here her description to be given § 8*) In that city of Sahanjanī there dwelt a householder Subhadda who was rich (*here his remaining epithets to be supplied*) That householder named Subhadda had a wife named Bhaddā who was perfect in every way (*here the rest to be supplied*) That householder Subhadda had a son named Sagada, born of his wife Bhaddā, who was perfect in every way (*here the rest to be*

supplied). At that time and at that period there arrived on a visit the Samana, the blessed Mahāvira, the assembly and the king went out to hear him, the law was expounded by the Samana, the assembly returned. At that time and at that period Goyama, the eldest disciple of the Samana (*here the rest to be supplied § 9 down to*) descended in the direction of the high road. There he saw many elephants, horses and men and amidst those men he saw one man, accompanied by a woman, who had his neck bent down (*here the rest to be supplied § 9 down to*) and she was being announced as an offender by a proclamation. (*Here everything to be supplied as before down to*) The blessed one replied: Truly oh Goyama! at that time and at that period there was a city named Chhagalapura in the country of Bhāraba in this very continent of Jambuddhva. There, there was a king named Shagiri who was as powerful as the mountain Mahavi (*here the remaining to be supplied*). In that city of Chhagalapura there dwelt a shepherd named Chhania who was rich (*here the rest to be supplied, down to*) irreligious (*here the rest to be supplied §§ 5-8, down to*) difficult to be pleased. That shepherd Chhania had many herds of animals such as goats, rams, rojnas, bulls, hares, pigs, young deer lions deer peacocks, buffaloes, animals which are kept in hundreds and animals which are kept in thousands, who were kept in a pen. And there many other persons

Susena, being permitted by king Mahachanda, has thus ordered the boy Sagada and the courtesan Sudarisanā to be brought to the place of execution. Truly in this way oh, Goyama! the boy Sagada experiences *the fruits of acts done previously*"

23 Then Goyama asked: "Oh, Venerable Sir! where will the boy Sagada go after his death? Where will he be re-born?" Then the Samana answered: "Oh, Goyama! having completed his long life of fifty seven years the boy Sagada, being made to embrace an iron statue of a woman strongly heated and hence become just like a burning fire at *the time* when one third part of this very day will still remain to pass, will after his death at the time of surcease, be re-born as a hell being in the region of Rāyanappabbhā. Then having afterwards come out from it he will be re-born as a twin in the family of a Mātanga—a low-caste in the city of Rājagṛha. Then the parents of that boy after his completing the twelfth day after his birth will give him the name of the following description true to its sense: Let our son be Sagada by name and our daughter Sudarisanā by name. Then that boy Sagada having completed his boyhood will attain to youth and that daughter Sudarisanā having completed her girlhood will attain to youth and will be possessed of excellence and an exquisite body on account of being endowed with form,

youth and beauty Then that boy Sagada being enamoured of Sudarmanā on account of her form youth and beauty will enjoy with Sudarmanā excellent human enjoyments Then at a certain time that boy Sagada will attain to the position of a cattle-entrapper Then he will be a cattle-entrapper irreligious (*here the rest to be supplied, §§ 5-6, down to*) difficult to be pleased and he, whose actions will be of this type (*here he is to be described exactly as the cattle-entrapper Gattasaa § 11*) having accumulated great sin and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rāyanappabhā Then he will wander into the worldly existence down to hell as in the case of *Miyāputta* or *Ujziyaya* Then having afterwards come out of that he will be re-born as a fish in the city of Vānārasi, and there being killed by fishermen he will be re-born as a son in the family of a rich man in that very city of Vānārasi Then he will get enlightenment, will become averse to worldly life, will accept monkhood will, *after his death at the time of surcease*, be re-born as a god in Sōhamma heaven and will ultimately get liberation in the country of Mahāvīdha "

(*Here the usual Conclusion is to be inserted.*)

End of the Fourth Lecture of the First Book
of the Seventh Anga called

Vivāgasūyam



Fifth Lecture.

THE STORY OF BAHAMAIDATTA.

(The Introduction to the Fifth Lecture, in the usual term is to be inserted here.)

34. Truly Jambû ! at that time and 'at that period there was a city named Kosambi which was prosperous well-protected and happy Outside that city there was a park Chandoyarata and a demigod Sayabhadra. In that city of Kosambi there was a king named Sayanîya who was as powerful as the mountain Mahaya (here the rest to be supplied). He had a queen named Miyâval. That Sayanîya had a son named Udâyana, the prince, born of his wife Miyâdevî, who was perfect in every way and he was the Juvârîya—the crowned prince (the Prince of India, as we call it). That prince Udâyana had a queen named Paumâval.

That King Sayanîya had a family priest Somadatta who was well-versed in the Itu veyâ (Sk. Rgveda) and the other three Vedas. That family priest Somadatta had a wife named Vasudattâ. That Somadatta had a son named Bahamaudatta born of his wife Vasudattâ who was perfect in every way. At that time and at that period Lord Mahâvîra arrived there on a visit. At that time and at that period reverend Goyama (here the rest to be supplied exactly as in § 2 down to) descended in the direction of

the high road and there he saw (exactly as before § 9, down to) elephants, horses and a man amidst the crowd of men. The same thought occurred to him and told exactly as before the account of that man's former birth, and reverend Mahāvira replied " Truly oh, Goyama ! at that time and at that period there was a city named Savvattobhadda in the country of Bhāraka in this very continent of Jambū, which was prosperous, well-protected and happy. In that city of Savvattobhadda there was a king named Jiyasattu. That king Jiyasattu had a family priest named Mahesaradatta who was well-versed in Ruvveya—R̥gveda (4) down to Atthavana—Attharvaveda. Then that family-priest Mahesaradatta, for the increase of the strength and kingdom of king Jiyasattu, got captured every morning one son of a Brahmin, one son of a Kshatriya, one son of a merchant-Vaisya, and one son of a low-caste—S'udra, and got their hearts to be taken out while they were actually alive and, thus gave offerings for the well being of king Jiyasattu. Then that family priest Mahesaradatta used to get captured and get the hearts to be taken out, of two Brahmins, two Kshatriyas, two Vais'yas and two S'udras on the eighth and the fourteenth days of the month, four Brahmins, Kshatriyas, Vais'yas and S'udras every four months, eight every six months and sixteen every year. And, whenever king Jiyasattu was engaged in fighting with his enemy's army, the family priest Mahesaradatta used to get captured eight

hundred Brahmin boys, eight hundred Kshatriya-boys, eight hundred Vaiśya boys and eight hundred S'ndra boys and used to get their hearts to be taken out while they were alive; and, thus gave offerings for the well-being of king Jyasaśtri and then that enemy's army was either forthwith routed or repulsed.

25 Then that family priest Mahasardatta whose actions were of this type (*here the rest to be supplied §§ 5-8*) having accumulated great sin and having lived his long life of thirty hundred years and having met with death at the time of surcease was re-born in the hell in the fifth region, the maximum duration of life where is seventeen Sagaravanas. Then having afterwards come out of it he was re-born as the son of the family priest Somadatta by his wife Vasudattā in this city of Kosambī. Then the parents of that boy after his completing the twelfth day after his birth gave him this name of the following description: "Because this our boy is the son of the family priest Somadatta by his wife Vasudattā therefore let our son be Bahasardatta by name." Then that boy Bahasardatta being nursed by five nurses (*the rest to be supplied § 12, down to*) began to grow up. Then that Bahasardatta completed his boyhood attained to youth, became elated and attained to maturity of age to be joyful in the joy pleasure of life. He was a dear beloved of the prince Udayana, who was born

with him, brought up with him, and who played with him in dust. Then at a certain time that king Sayāṇiya met with death. Then that prince Udāyana crying, weeping and sobbing and being surrounded by many kings (*here the rest to be supplied* § 11, down to) merchants and others, removed the dead body of king Sayāṇiya with great pomp and show and performed the various wordly funeral rites. Then those many kings (*as above*, down to) merchants lavishly coronated that prince Udāyana as then king. Then that prince Udāyana became a king *as powerful as the mountain Mahayā* (*here the rest to be supplied*) Then that boy Bahassaidatta had free access to all places, all regions and even to the inner apartments as he was performing the duty of the family priest of king Udāyana. Then that family priest Bahassaidatta entering the inner-apartments at any proper or improper, not odd or odd time, at night or at twilight, at a certain time, fell into evil connection with the queen Paumāvaī, and enjoyed excellent pleasures with her. Now, on the other hand king Udāyana having taken his 'bath (*here the rest to be supplied*, down to) having decorated himself went to where queen Paumāvaī was, and saw the family priest Bahassaidatta enjoying excellent pleasures with queen Paumāvaī, and, *therefore*, being greatly enraged contractd his eyebrows in three folds on his forehead and got the family priest Bahassaidatta to be arrested by his

men, and having done so he has thus got him to be brought here to the place of execution. In this way oh, Goyama! the family priest Bahama-latta experiences (here the rest to be supplied §§ 6-7 down to) of acts done previously."

Then Goyama asked "Oh, Venerable Sir where will the boy Bahamaudatta go having met with death here? Where will he be re-born?" Then the Samana answered: "Oh, Goyama! the family priest—the boy Bahamaudatta, having lived his long life of sixty four years and being impaled this very day at the time when one third¹ part of the day will still remain to pass and having thus met with death at the time of sunrise, (will be re-born in the region Rāyapabbhā. Then he will wander into worldly existences down to the region of hell and then having afterwards come out from that he will be re-born as a deer in the city of Hatthinaura. There he, being killed by hunters will be re-born as a son in the family of a rich merchant in that very city of Hatthinaura. Then he will get enlightenment (here the rest to be supplied as in the case of Miyaputta, down to) will be re-born in a celestial car in the Sohamma heaven and will get liberation in the country of Mahāvaleha.

(Here the usual Conclusion is to be inserted)

End of the Fifth Lecture of the First Book
of the Seventh Anga called
Vidhagaya^m



Sixth Lecture

THE STORY OF NANDIVADDHANA (OR NANDISENA).

(The Introduction to the Third Lecture in the usual terms, is to be inserted here)

26 Truly Jambû at that time and at that period *there was* a city named Mahurā, a park called Bhandira, a demigod named Sudansaṇa, a king named Śiridāma. He had a wife named Bandhusirī. They had a son named prince Nandivaddhana who was perfect in every way and who was the crowned prince. That king Śiridāma had a minister named Subandhu who was well-versed in all the four expedients of winning over an enemy viz negotiations, dissensions (*here the rest to be supplied* § 21) That minister Sabandhu had a son named Bahumittaputta who was perfect in every way. That king Śiridāma had a barber named Chitta. As he was performing astonishing and diverse duty of a barber to king Śiridāma, he had free access to all places, all regions and even to the harem. At that time and at that period Goyama, the eldest disciple of the Śramaṇa (*here the rest to be supplied* § 9, down to), descended in the direction of the high road and saw (exactly as before § 9) elephants, horses and men. And amidst those men he saw a man (*here the rest to be supplied* § 9, down to) surrounded by many men and women. Then the royal officers made him sit on a strong'y heated iron throne

which resembled a burning flame (i.e. which was red hot), and then they lavishly coronated (!) him who was amidst those men in various ways by strongly heated iron pans which, therefore, resembled a burning flame, some of which were filled with melted copper some with melted tin, some with melted lead, some with water mixed with chunam and some with oil mixed with salts or acids. Then they made him put on a red hot (i.e. resembling a burning flame) necklace consisting of eighteen strings, then a red hot necklace of nine strings (*here the rest to be supplied down to*) a red *lei* 'patta—an ornament for the forehead—and then a red hot crown. *Then the following thought (here the rest to be supplied exactly as in § 10 down to) :* The *some* answered: "Truly oh Goyama! at that time and at that period there was a city named Sīhapura, in the country of Bhārata in this very continent of Jambudīpa, which was prosperous, well-protected and happy. In that city of Sīhapura there was a king named Sīharata. That king Sīharata had a jailor named Dujjoka a who was irreligious (*here the rest to be supplied, down to*) difficult to be pleased. That jailor had these articles, for use in the jail for extortion of prisoners, of the following description viz. many iron pots—*Ykna* some of which were full of copper, some full of tin, some full of lead, some full of water mixed with chunam and some full of oil mixed with salts or acids all of which were kept burning on fire.

That jailor Dujjohana had many 'uttiyās'—big earthen pots with their necks like those of camels—some of which were filled with the urine of horses, some with that of elephants, some with that of cows, some with that of buffaloes, some with that of camels, some with that of goats and some with that of rams and *all of these* were completely filled. That jailor Dujjohana had many heaps and collections of hand-cuffs, fetters for feet, 'hadis'—massive wooden frames to fasten on the feet of a prisoner, shackles and iron chains which were lying scattered. That jailor Dujjohana had many heaps and collections of many bamboo-creepers, cane-creepers, tamarind-creepers, whip, with fine leathern straps, ordinary whips and straps made from hemp. That jailor Dujjohana had many heaps and collections of slabs of stones, sticks, clubs and small anchors of iron or stone. That jailor Dujjohana had many heaps and collections of threvels, ropes, nooses and ropes made of hair. That jailor Dujjohana had many heaps and collections of swords, saws, razor-blades and 'kalumbachuruttas'—kinds of weapons. That jailor Dujjohana had many heaps and collections of iron nails, bamboo-pegs, leathern straps and weapons resembling scorpion strings—'ailapalla'. That jailor Dujjohana had many heaps and collections of small needles, big needles and small iron clubs. That jailor Dujjohana had many heaps and collections of small razors, for shaving, small razors for cutting of nails, nail-cutters, cutters of nails.

and blades of Darbhā grass. Then that jailor got captured many thieves, debauchees, pick-pockets, king's offenders, debtors, killers of children, killers of persons by taking them into confidence, gamblers and rogues, and having done so he made them lie on their backs, made them open their mouths with an iron bar and made some of them drink melted copper some melted tin, some melted lead, some heated water mixed with chunam, some heated oil mixed with salts or acids and some he made to bathe with that very oil. He made others lie down on their backs and made some drink the urine of horses, some that of elephants, (*here the rest to be supposed as above down to*) and some that of rams. He made others fall down on their belly and to some he gave lashes of whips with a 'chhada chadda' sound, to some he gave excessive pain with the same, some he handcuffed, some he fastened with fetters on feet, some he fastened on hands, some he put into shackles, he forced some to contract and break their limbs e/c., some he chained with iron chains, he cut off the hands of some (*and so forth, down to*) some he wounded with weapons, some he got to be beaten by means of bamboo-creepers (*here the rest to be supposed as above down to*) and some with straps made from hemp. Others he made to lie down on their backs and got slabs of stones to be put on their bellies and then got sticks to be put upon these slabs and having done so he asked his men to give a good shaking to the offenders and some

of them he got to be bound in hand and feet by means of threads (*here the rest to be supplied as above, down to*) ropes made of hair and then put them down in a well with their heads down and made them drink water, some he caused to bleed by means of swords (*here the rest to be supplied as above, down to*) 'kalambachirapattas' and made them bathe with oil mixed with salts or acids, some he made to thrust nails and bamboo-pegs on their foreheads, collar bones, elbows, knees and heels and made them thrust on the remaining parts of their body, those weapons resembling scorpion stings, some he made to thrust needles and blades of Darbha grass on the fingers of their hands and feet by means of small hammers and made them rub on the ground, some he caused to bleed in their body by means of small razors (*here the rest to be supplied as above, down to*) nail-cutters and made them cover their bodies with wet Darbha and Kus grass and made them sit in the sunshine and when they (the Darbha and the Kus grass) were dry, pulled them out (so that the skin would begin to bleed) producing
 • chhvla chhadda sound

Then that ruler Duggohana whose actions were of this type, having accumulated great sin and having lived his long life of thirty-one years and having met with death at the time of surcease, was re-born as a hell-being in the sixth region.

tell the maximum duration of life where a twenty two Śagaravamaa.

27 Then having afterwards come out from that he was born as a son in the womb of Bandhusri the queen of the king Śirkāma in this very city of Mahurā. Then Bandhusri, after full nine months of her pregnancy were over (*here the rest to be supplied down to*) gave birth to a son. Then after his completion of the twelfth day after his birth his parents gave him this name of the following description: "Let our son be Nandisena by name." Then that prince Nandisena being surrounded by five nurses (*here the rest to be supplied § 12, down to*) began to grow up. Then that prince Nandisena completed his boyhood (*here the rest to be supplied § 12, down to*) became a youth and became a crowned prince. Then that prince Nandisena, being greedy of the kingdom (*here the rest to be supplied §§ 5-8 down to*) harem, desired to kill king Śirkāma (his own father) and wished to himself enjoy and protect the royal sovereignty. Then the prince Nandisena awaited the several opportunities (lit. weak points, holes and drawbacks) of killing king Śirkāma. Then that prince Nandisena not getting any opportunity (lit. weak point) of killing king Śirkāma, at a certain time, sent for the barber Chitta and having done so spoke to him thus: "Oh, you beloved of the gods! you have got free access to all places, all regions and

And the maximum duration of life where is twenty two Sagaravansas.

*7 Then having afterwards come out from that he was born as a son in the womb of Bandhusiri the queen of the king Sirkilima in this very city of Mahurā. Then Bandhusiri, after full nine months of her pregnancy were over (here the rest to be supplied down to) gave birth to a son. Then after his completion of the twelfth day after his birth his parents gave him this name of the following description: "Let our son be Nandivena by name. Then that prince Nandivena being surrounded by five nurses (here the rest to be supplied §12, down to) began to grow up. Then that prince Nandivena completed his childhood (here the rest to be supplied §1, down to) in his youth and became a crowned prince. Then that prince Nandivena, being greedy of the kingdom (here the rest to be supplied § down to) became desirous to kill King Sirkilima (his own father) and wished to himself to possess and prevent the royal sovereignty. Then the prince Nandivena waited the several opportunities (such as feasts, battles and drawbacks) of King Sirkilima. Then that prince Nandivena not getting any opportunity (his weak point) of killing King Sirkilima, at a certain time, went for the hunter (hunter and his dog does so speak to him the (etc.) is beloved of the golden youth he goes free across to all places, all regions and

previously. Then Govama asked: "Where will the prince Nandisena go having gone from here after having met with death at the time of surcease? Where will he be re-born?" The Samas answered: Oh, Govama! the prince Nandisena, having lived his long life of sixty years and having met with death at the time of surcease, will be re-born in the region of Bayanappabhi. Then he will wander into worldly existence as in the case of Mayapatta or Ujanyaya. Then he will be re-born as a fish in the city of Hatthindura. There he, being killed by fishermen, will be re-born in the family of a rich merchant in that very city of Hatthura. Then he will get enlightenment, will go to Sohanama heaven and will get liberation in the country of Mahākileha, will be finally enlightened, will be liberated, will get perfect bliss and will put an end to all miseries.

(Here the usual Conclusion is to be inserted)

End of the Sixth Lecture of the First Book
of the 50th Anga called
Vi. Agasoyama.

Seventh Lecture

THE STORY OF UMBARADATTA

(The Introduction to the Third *Lecture in the usual terms, is to be inserted here*)

28 Truly, Jambū at that time and at that period *there was* a city named Pādalaśaṇḍa, a park named Vanasanda and a demigod named Umbaradatta In that city of Pādalaśaṇḍa there was a king named Siddhatha In that city of Pādalaśaṇḍa there was a householder named Sāgaradatta who was rich and prosperous He had a wife named Gangadattā That Sāgaradatta had a son named Umbaradatta by his wife Gangadattā, who was perfect in every way (*here the rest to be supplied, down to*) with all his five senses fully developed without any deficiency At that time and at that period Lord Mahāvīra arrived there on a visit (*here the rest to be supplied § 3, down to*) the assembly returned At that time and at that period reverend Goyama (*here the rest to be supplied exactly as in § 4, down to*) went to where the city of Pādalaśaṇḍa was and entered the city of Pādalaśaṇḍa by the eastern gate and there he saw a man suffering from itching, leprosy, dropsy (lit having two bellies), fistula, piles, cough, asthma, intumescence swelling of face and hands, decaying of toes and decaying of ears and nose, the sores on whose body were dripping with pus and watery blood ('rasivā') the worms pricking

the sores which were oozing out pus and blood from whose ears and nose water was oozing out, who was every moment vomiting out morsels of pus blood and worms, who was producing harsh and piteous unpleasant voice, whose path was difficult to be approached on account of a collection of swarms of flies, whose head was greatly full of sores, who had put on patched rags, who had in his hand a broken earthen cup-mallaga and a broken earthen pot, and who was making his livelihood by begging (lit. by saying 'give me food') at every house. Then revered Govama wandered *for alms* in high as well as low families and accepted enough of it and went out of the city of Pāṭalavandā and went to where the blessed Samana, Maṅḍirā was showed him the alms and showed it to him again and again and being permitted by the Samana (here *it was to be supplied down to*) he took food without any attachment *as if* (lit. *as if*) that food but simply *as if* *primarily* *alms* as a snake takes to the hole (o he took his food as if without *alms*; the food *it* touch the cavity of his mouth *as if* *no* path to taste just as a snake enters into its hole without touching the side of the hole), and passed his time by making himself engrossed in self-control and penance.

Then revered Govama on a second occasion at the time of breaking the two days fast (lit. the fast in which six meals are cut off) in the

first 'Porasi'-a period of three hours (lit human shadow used to indicate time) engrossed in the study of sacred texts (*here the rest to be supplied* § 9 down to) entered the city of Pādālasanda by the southern gate and saw that very man suffering from itching (*here the rest to be supplied exactly as above, down to*) passed his time by *making himself engrossed in self control and penance*. Then on a third occasion that Goyama *at the time of breaking the two days' fast* (*here the rest to be supplied exactly as above, down to*) entered the city of Pādālasanda by the western gate and saw that very man who was suffering from itching (*here the rest to be supplied*). Then on a fourth occasion at the time of breaking the two days' fast he entered through the northern gate (*here the rest to be supplied as above*) and saw that very man. Then the following idea occurred to him "Oh this man (*here the rest to be supplied* § 4, down to) of acts done previously, and spoke thus "Truly, oh, Venerable Sir' I, at the time of breaking the two days' fast (*here the rest to be supplied as above, down to*) for wandering for alms went to where the city of Pādālasanda was and having done so I entered Pādālasanda by the eastern gate. There I saw a man who was suffering from itching (*here the rest to be supplied as above, down to*) making his livelihood by begging. Then on the second occasion of breaking the two days' fast I entered through the southern gate. Then

on the third occasion of breaking the two days fast I entered through the Western gate. In the same manner on a fourth occasion at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from itching (Here the rest to be supplied as above, down to) making his livelihood by begging and an idea occurred to me of asking your Lord about his previous birth. Then the Saviour answered: "Truly oh, Goyama! at that time and at that period there was a town named Vijayapura, in the country of Eldiraha in this very continent of Jambuddiva, which was prosperous, well-protected and happy. In that city of Vijayapura there was a king named Kanagaraha. That king Kanagaraha had a physician named Dhannantari who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children, (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgery (4) the science of the cure of bodily diseases, (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skillful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantari used to prescribe meat preparations to king Kanagaraha, to his harem, and to many kings (Here the rest to be supplied §§ 5-0 down to) merchants and to many weak persons, sick

persons, patients, diseased persons having guardians or no guardians, and to the ascetics, Brahmins, beggars, beggars carrying human skulls as their begging bowls, beggars in rags, and to other sick persons. To some of these he prescribed the flesh of fish, to some that of a tortoise, to some that of a crocodile, to some that of an alligator, to some that of a 'sumsumāra' crocodile, to some that of a goat, in this way to others that of a ram, a 'rojza,' a hog, a deer, a hare, a cow or a buffalo, to some that of a 'tittira' bird, to some that of sparrows, 'lavita' birds, pigeons, hens, peacocks and that of many other water animals, land animals and birds (lit. animals moving in the sky) etc., and that physician Dharmantari, himself, used to eat and taste the flesh of those many fish (*here the text to be supplied as above down to*) that of peacocks and that of many water animals, land animals and birds, which was finely baked and roasted together with wine (6)

on the third occasion of breaking the two days fast I entered through the Western gate. In the same manner on a fourth occasion at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from sickness (*here the rest to be supplied as above, down to*) making his livelihood by begging and an idea occurred to me of asking your Lord about his previous birth. Then the Samera answered:

Truly oh, Goyama! at that time and at that period there was a town named Vijayapura, in the country of Bhārata in this very continent of Jambuddiva, which was prosperous, well-protected and happy. In that city of Vijayapura there was a king named Kavagaraha. That king Kavagaraha had a physician named Dharmantari who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children (2) the science of medicine dealing with the cure of the diseases of nose, ear, etc., (3) the science of surgery (4) the science of the cure of bodily diseases (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skilful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dharmantari used to prescribe most preparations to king Kavagaraha, to his harem, and to many kings (*here the rest to be supplied §§ 5-6, down to*) merchants, and to many weak persons, sick

sands and having done so went to where a pond was and having done so brought many flowers, garments, scents, garlands and ornaments on the bank of the pond, and having done so she plunged into the pond and took her bath in it and enjoying in the water she completed her bath, put on Kautaka marks (marks on the cheek, forehead etc. to ward off evil.), auspicious things like curds and rice-grains and performed expiatory rites, kept her clothes wet after bath (doing which at the time of worship is considered pecuniarily sanctifying) and came out of the pond and took those flowers etc., and having done so she went to where the abode of the demigod Umbarabatta was and at his sight (i.e. of course at the sight of the idol of the deity) bowed down to him and having done so she touched him with a bunch of wool wiped him off with it, sprinkled him with a stream of water and then wiped off his body by a scented, soft and delicate piece of cloth and having done so she dressed him with white garments and decorated him with excellent (i.e. costly) flowers, garments, garlands, scents ointments and waved (i.e. burnt) the incense before him and spoke to him thus: "Oh, you beloved of the gods! if I shall give birth to a son or a daughter" (*here the rest to be supplied as above down to*) begged his favour and having done so she returned into that very direction from which she came.

Now that physician Dhannantari having

afterwards come out of that well, was born as a son in the womb of the housewife Gangadattā in the city of Pādālasanda in this very continent of Jambuddiva. Then when full three months of her pregnancy were over the following thought occurred to that housewife Gangadattā "Blessed, indeed, are those mothers (*here the rest to be supplied as above, down to*) they have well-earned the fruits of their human lives who get prepared abundant food, drinks, eatables and articles of taste, and having done so, being surrounded by many friends (*here the rest to be supplied as above, down to*) and having taken that abundant food, drinks, eatables and articles of taste, go through the midst of the city of Pādālasanda and having done so go to where the pond is, and having done so plunge into the pond and having taken their bath (*here the rest to be supplied as above, down to*) having performed expiatory rites eat that abundant food, drinks, eatables and articles of taste together with many friends, caste-fellows (*here the rest to be supplied as above, down to*) satisfy their pregnancy-desire." She thought so and having done so, the next day (*here the rest to be supplied, down to*) when the sun was shining she went to where the householder Sāgardatta was and having done so she spoke to the householder Sāgardatta thus. "Blessed are those mothers (*here the rest to be supplied as above, down to*) satisfy their pregnancy-desire etc.

Therefore, I wish (*here the rest to be supplied as above, down to*) to satisfy my pregnancy-desire" Then that householder Sagaradatta approved of this desire of his wife Gangadatta. Then that Gangadatta being permitted by the householder Sagaradatta, got prepared abundant food, drinks, eatables and articles of taste and wine (6) and got to be taken with her many flowers (*and so forth as above down to*) and being surrounded by many (*and so forth as above down to*) took her bath and having given offerings went to where the abode of the demigod Umbaradatta was (*and so forth as above down to*) waved (his burnt) incense and went to where the pond was. Then, those friends (*and so forth as above, down to*) women decorated Gangadatta, the wife of the householder with all kinds of garments and ornaments. Then that housewife Gangadatta satisfied her pregnancy-desire by eating that abundant food, drinks, eatables and articles of taste together with wine (6) in the company of those friends and caste-fellows as well as many other ladies of the city and having done so she returned into that very direction from which she came. Then that Gangadatta the wife of the householder whose pregnancy desire was satisfied, bore that foetus very happily. Then that housewife Gangadatta, when full nine months of her pregnancy were over (*here the rest to be supplied down to*) gave birth to a son. Then his (i.e. the son's) parents performed Thilavaliya (*here the rest to be*

supplied § 18, down to) ‘Because this son was obtained by us through the favour of the demi-god Umbaradatta therefore let the son be ‘Umbaradatta’ by name.” Then that boy Umbaradatta being nursed by nurses began to grow up Then that householder Sāgaradatta met with death at the time of surcease (exactly as in the case of the merchant Vijayamitta § 12) Gangadattā also *met with death like Subhaddā* (§ 12) Umbaradatta was driven out (*here everything to be understood* as in the case of Uṇṇiyaya § 12) Then at a certain time sixteen diseases simultaneously attacked the body of that boy Umbaradatta They are as follows – 1 asthma, 2 cough (*here the rest to be supplied* §§ 5-6, down to) leprosy Now that boy Umbaradatta, being attacked by the sixteen diseases, thus wanders with his hands decayed (*here his description to be given as before*) In this way, oh, Goyama! Umbaradatta experiences (*here the rest to be supplied* §§ 6-7, down to) of acts done previously Then Goyama asked “Where will the boy Umbaradatta go after having met with death at the time of surcease? Where will he be re-born?” Then the Samana answered “Oh, Goyama! the boy Umbaradatta, having lived his long life of fifty two years and having met with death at the time of surcease, will be re born as a hell-being in the region of Rāyanappabhā *Then he will wander into* worldly existence (*exactly as in the case of* Mīyāputta, down to) will be re born in

the region of hell. Then *having afterwards come out of that* he will be re-born as a hen in the city of Hatthināura, and being killed in an assembly of persons (or in a yard) will be re-born in the family of a rich merchant in that very city of Hatthināura. *Then he will get enlightenment, will go to Sohamma heaven and will be liberated in the country of Mahāvīdeha.*

(*Here the usual Conclusion is to be inserted*)

End of the Seventh Lecture of the First Book
of the Seventh Anga called
Vivṛṅanyam,

Eighth Lecture

THE STORY OF SORIYADATTA

(The Introduction to the Eighth *Lecture* in the usual terms, is to be inserted here)

29 At that time and at that period there was a city named Sorvapura, a park named Sorivavadinaga, a demigod named Soriva and a king named Sorivadatta. Outside that city of Sorivapura in the north-easterly direction there was a settlement of fishermen. There, there dwelt a fisherman named Samuddadatta who was irreligious (here the rest to be supplied, down to) difficult to be pleased. That Samuddadatta had a wife named Samuddadattā who was perfect in every way (here the rest to be supplied, down to) with all the five organs of sense fully developed without any deficiency. That Samuddadatta had a son named Soriyadatta born of his wife Samuddadattā who was perfect in every way. At that time and at that period Lord Mahāvīra arrived there on a visit (here the rest to be supplied § 3, down to) the assembly returned. At that time and at that period the eldest disciple of the Samana (here the rest to be supplied § 9, down to) having taken sufficient alms from families high, low and middle, went out of the city of Sorivapura. And wandering not very far from nor very near that settlement of fishermen he saw one man, amidst a large croud of persons, who was emaciated, hungry, lean, covered with bones and skin (but possessing no flesh), very lean, clad in black clothes, who was uttering harsh.

and pathetic words on account of a fish-bone stuck into his throat and who was vomiting every now and then morsels of pus, blood and worms. Then this thought occurred to reverend Goyama (here the rest to be supplied § 4, down to) of acts done previously. He thought so and having done so he went to where the blessed Samana Mahāvira was (here the rest to be supplied § 4, down to) asking of his previous birth (here the rest to be supplied §§ 5-8 down to) the reverend Samana Mahāvira spoke: "Truly oh, Goyama! at that time and at that period there was a city named Vandipura in the country of Bhāraka in this very continent of Jambuddiva. There reigned king Mita. That king Mita had a cook named Siria who was irreligious (here the rest to be supplied §§ 5-8 down to) difficult to be pleased. Many fishermen, hunters and bird-catchers of that cook Siria, who were paid wages either in cash or in food, used to kill every morning many 'vanbanachhidi' fish—small fine fish (here the rest to be supplied down to) 'padāgas—a kind of fish and 'apantāgas—also a kind of fish as well as goats (here the rest to be supplied §§ 21-22, down to) buffaloes as well as many 'tittira birds (here the rest to be supplied § 17 down to) peacocks, and used to bring them before the cook Siria. And many other 'tittira birds (here the rest to be supplied as before down to) peacock of his were kept shut up in a cage; and many other men of that cook Siria, who were paid wages either in cash or in food used to kill, by cutting

of their wings, those numerous 'tittira' birds (*here the rest to be supplied as above down to*) peacocks and used to bring them before the cook Siria. Then that cook Siria used to prepare the meat of the various water-animals, land animals and birds into small pieces as follows - the fine small pieces of flesh round pieces of flesh, long pieces of flesh, short pieces of flesh, pieces of cold-cooked flesh, pieces of flesh naturally cooked, pieces of flesh cooked rapidly, pieces of flesh cooked in the air, 'kāla' pieces of flesh-a particular preparation of fish, 'heranga' pieces of flesh-a kind of fish preparation, pieces of fish mixed with curds-'mādhithas', pieces of flesh seasoned with the juice of 'amalaka', pieces of flesh seasoned with the juice of grape fruits-'muddivā', pieces of flesh seasoned with the juice of 'kavittha' fruits, pieces of flesh seasoned with pomegranates-'dālina,' pieces of flesh seasoned with fish--which he got prepared by frying, baking and roasting. And he used to get prepared many other *juices*-the *juices of the flesh* of fish, the *juices of the flesh* of deer, the *juices of the flesh* of 'tittira' birds (*here the rest to be supplied as above, down to*) the *juices of the flesh* of peacocks, as well as abundant food and green (i.e. fresh) vegetables, and having done so he used to take them into the kitchen hall of King Mitta at the time of dinner, and that cook Siria, himself, also used to eat those many (*here the rest to be supplied as above, down to*) the juices of the water animals, land animals and

gods I go and proclaim aloud in the meeting-places (*here the rest to be supplied §§ 5-6 down to*) roads thus: Truly oh you beloved of the gods I a fish-bone has got into the throat of Soriyadatta and therefore the fisherman Soriyadatta will give abundance of wealth to any physician (6) who would extract the fish-bone out of his neck." Then the family members proclaimed accordingly. Then many physicians (6) heard this proclamation while it was being announced, and having done so they went to the house of Soriyadatta and went to where the fisherman Soriyadatta was lying and making use of their 'Four Talents' viz. (1) *Intuiti e- Autapattiki* (2) *Dac n ned- Faray ki* (3) *the talent acquired by Practice- Karmay* and (4) *Developed talent or the talent acquired by mat rity of age- Parinamit* they tried to extract the fish-bone out of the neck of the fisherman Soriyadatta by means of omitting medicines to vomit a pain-giving treatment (*such as leaning striding or rubbing hard the diseased part of the body*) swallowing of morsels, Salindharana-taking out of the dart with the help of some medical instruments and removing the dart with the help of some medicines. But they were not able to extract or remove it (in 1e). Then the several physicians (6), when they were not able to extract the fish-bone from

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the neck of Soriyadatta, being tired (*here the rest to be supplied 5-6, down to*) went into that very direction from which they came. Then that fisherman Soriyadatta, who was abandoned by doctors and to whom medicines were of no avail, being greatly tormented by that pain has become emaciated (*here the rest to be supplied as before, down to*) wanders. In this way oh, Goyama ! Soriyadatta experiences (*here the rest to be supplied § 13, down to*) of acts done previously." Then Goyama asked "Oh, Venerable Sir ! where will the fisherman Soriyadatta go having met with death here at the time of surcease ? Where will he be re-born ?" Then the Saman^{ya} answered : "Oh, Goyama ! having lived his long life of seventy years and having met with death at the time of surcease, he will be re-born in the region of Rayanappabhā and will wander into worldly existence exactly as in the case of Miyāputta down to the region of hell, and then having² afterwards come out of it he will be re-born as a fish in the city of Hatthināura. Then being killed by fishermen he will be re-born in that very city as a son in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be finally liberated in the country of Mahāvīdeha

(*Here the usual Conclusion is to be inserted*)

End of the Eighth Lecture of the First Book
of the Seventh Anga called
Vivāgasūyama

The Ninth Lecture.

THE STORY OF DEVADATTĀ.

(The Introduction to the Ninth Lecture in the usual terms is to be inserted here.)

30 Truly oh, Jambūī at that time and at that period there was a city named Rohidaa which was prosperous, well protected and happy In it there was a park called Pūdhavivadanasa, a demigod named Dharana, a king named Vesumanadatta, his queen named Siri and the boy Pūnnanall who was the crowned prince. In that city of Rohikṣa there dwelt a householder named Datta who was rich and prosperous. He had a wife named Kanhasiri. That Datta had a daughter named Devadattā by his wife Kanhasiri, who was perfect in every way (here the rest to be supplied, down to) possessed of excellence and having an exquisite body At that time and at that period Lord Mahāvira arrived on a visit (here the rest to be supplied §§ 3-4 down to) the assembly returned. At that time and at that period the eldest disciple of the Samana who was observing the two days fasts (here the rest to be supplied § 9 down to) descended in the direction of the high road and saw elephants, horses and men (exactly as is § 9) And amidst those men he saw a woman who was bound with her neck bent down whose ears and nose were cut off (here the rest to be supplied § 9 down to) being impaled on the gallows. Then the following plea occurred to Goyama (and went

away exactly as before § 10, down to) spoke thus "Oh, Venerable Sir! who was this woman in her previous birth? *The Samana answered* "Truly, oh, Goyama at that time and at that period there was a city named Supattha in the country of Bhāra in this very continent of Jambūddīpa, which was prosperous, well protected and happy Mahasena was its king That king Mahasena had an inner-apartment consisting of one thousand queens such as Dhārini and others That king Mahasena had a son named Sīhasena, the prince, by his wife Dhārini, who was perfect in every way and who was the crowned prince. Then at a certain time the parents of that prince Sīhasena got to be built five hundred excellent palaces which were lofty (*here then remaining epithets to be supplied*) Then at a certain time they made the prince Sīhasena accept the hands of five hundred excellent princesses such as Sāmā and others on one and the same day Then they offered him excellent gifts in five hundreds Then that prince Sīhasena enjoyed with those five hundred queens such as Sāmā and others Then at a certain

heed to them). Then the four hundred ninety nine (499) mothers of those remaining four hundred and ninety nine queens, having got the intelligence about this matter that the king Sīhasena, their husband, thus, being greatly enamoured of the queen Sāmi, did not honour or pay heed to their daughters and passed his time without honouring or paying heed to them, thought thus "It is good for us therefore, to kill the queen Sāmi by means of fire, poison or weapons." They thought so and awaited the several opportunities (lit. intervals, weak points and holes) of killing queen Sāmi. Then that queen Sāmi, getting information about this matter spoke thus "Truly oh lord! the five hundred mothers of my five hundred co-wives being got the intelligence about this matter and so forth as above does to) spoke thus to each other Truly Sīhasena (here the rest to be supplied as above down to) awaits the opportunities. Therefore, I don't understand by what wretched death they will kill me," and having done so she, greatly afraid as she was, went to where the Anger-house 'kovegahara (a room or house where queens pass their time when angry) was and having done so she began to brood over the matter being depressed at heart. Then that king Sīhasena, coming to know about this matter went to where the Anger-house was and where queen Sāmi was and having done so he found queen Sāmi brooding over the matter being depressed at heart, and having done so he spoke thus Oh, you beloved of the gods! why

do you brood over being depressed at heart ? ” Then that queen Sāmā, being thus spoken to by king Sihasena, spoke thus to king Sihasena breathing angrily ” Truly, oh, lord ! The four hundred ninty nine mothers of my four hundred ninty nine co-wives having got the intelligence about the matter that Sāmā (*and so forth as above, down to*) summoned each other and spoke thus “ Truly king Siharaha, being greatly enamoured of queen Sāmā, does not honour our daughters and they, therefore await the opportunities of killing me Therefore, I don't know *by what wretched death they will kill me and therefore* being greatly afraid I brood over ” Then that king Sihasena spoke thus to queen Sāmā “ Oh, you, beloved of the gods ! do not be dejected at heart and brood over I shall so try that there will be no pain or trouble to you from anywhere. ” And thus he consoled her by those sweet (6) words and then returned, and having done so he summoned his family men and having done so he spoke to them thus “ Oh, you, beloved of the gods ! go and erect a lofty mansion outside the city of Supaittha which would be supported on hundreds of pillars, which would be pleasant to look at (4) and report to me about *the carrying out of* this order Then those family-men with folded hands (*here the rest to be supplied, down to*) responded to this and having done so they erected a lofty mansion in the western direction which was supported on hundreds of pillars and which was pleasant (4),

and having done so they went to where king Sthasena was, and having done so they reported to him about the carrying out of that order. Then at a certain time that king Sthasena invited four hundred and ninty nine mothers of the four hundred ninty nine queena. Then the four hundred ninty nine mothers of those four hundred ninty nine queena, being invited by king Sthasena, having put on all kinds of ornaments, went, with all possible pomp, to where the city of Supatthra was and to where king Sthasena was. Then that king Sthasena offered them the lofty mansion as a place for residence. Then that king Sthasena summoned his family men and having done so spoke to them thus "Oh, you beloved of the gods ! go and bring abundant food (4) and many flowers, garments, scents, garlands and ornaments and present them at the lofty mansion. Then those family men did so. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queena decorated themselves with all kind of ornaments, etc (4) that abundant food (4) and wine (6) and passed their time in singing and dancing. Then at mid-night that king Sthasena, being surrounded by many persons, went to where the lofty mansion was and having done so he shut the doors of the lofty mansion and set fire on all its sides. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queena, being burnt (by the setting on of fire) by king Sthasena, crying, weeping and so-

bbing, finding no protection and having no shelter, met with death. Then that king Sihasenā, whose actions were of this type (4), having accumulated great sin and having lived his long life of thirty four hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell, the maximum duration of life where is twenty two Sāgarovamas. Then having afterwards come out of it he was re-born as a daughter in the womb of Kannasiri the wife of the householder Datta in this very city of Rohidaa. Then when full nine months of her pregnancy were over (*and so forth*, down to) she gave birth to a daughter who was tender and beautiful. Then the parents of that daughter, when she completed the twelfth day after her birth, got prepared abundant food (4) (*here the rest to be supplied* § 18, down to friends, caste-fellows *and so forth* down to) and gave her the name thus " Let our daughter be Devadattā by name " Then that Devadattā, being nursed by the five kinds of nurses (*here the rest to be supplied* § 12, down to) grew up. Then that girl Devadattā, having completed her girlhood, became greatly possessed of excellence and an exquisite body on account of youth, form and beauty (*and so forth*). Then at a certain time that girl Devadattā, having taken her bath (*and so forth* § 18, down to) having decorated herself and being surrounded by many dwarfs, engaged herself in playing with a golden ball in an open space. Now, on the

other side, king Vesamanadatta, having taken his bath (and so forth § 18, down to) having decorated himself and having mounted a horse, passed, while wandering in the course of his horse-ride, in the vicinity of the house of the householder Datta. Then that king Vesamasa, (and so forth as above down to) while passing in the vicinity saw the girl Devadattā playing with a golden ball in an open space, and being struck with wonder at the youth and beauty of the girl Devadattā, he summoned his family men and having done so he spoke thus : " Oh, you beloved of the gods ! whose daughter is this girl and what is her name ? " Then those family-men, having folded their hands, spoke thus to king Vesamasa. Oh, lord ! she is a girl named Devadattā, the daughter of the householder Datta born of his wife Kannasri, and she is possessed of excellence and an exquisite body on account of form, youth and beauty. Then that king Vesamasa, after having returned from his horse-ride, summoned his men who were in his confidence and trustworthy and having done so he spoke to them thus : " Oh, you beloved of the gods ! go and get (lit. choose) the girl Devadattā, the daughter of Datta born of his wife Kannasri, as the wife of the crowned prince Pīṣanandi even if she requires a dowry of my whole kingdom. Then those men, who were in his confidence and trustworthy being greatly pleased on account of being thus

spoken to by king Vesamāna, responded to his words with folded hands *and so forth*, and having done so, they, having taken their bath (*and so forth* § 18, down to) and having put on excellent garments and ornaments, went to where the house of Datta was. Then that householder Datta saw those men coming and having done so and being greatly pleased, he got up from his seat and having done so he moved seven or eight steps *forward* and honoured (*lit* invited) them with seats, and having done so he spoke thus to those confidential and trustworthy persons who were seated on excellent comfortable seats.

“ Oh, you beloved of the gods ! tell me what is the purpose of your coming *here* ” Then those king's men spoke thus to the householder Datta : “ Oh, you beloved of the gods ! we propose (*lit* choose) the girl Devadattā, your daughter born of your wife Kanhasirī, as the wife of the crowned prince Pīśanandi. Therefore, if you think oh you beloved of the gods ! that this union (of Pīśanandi and Devadattā) is proper, good, praiseworthy and suitable, then give Devadattā as a wife to the crowned prince Pīśanandi; *and* tell, oh, you beloved of the gods ! what dowry should we give ? ” Then that Datta spoke thus to those confidential and trustworthy men : “ Oh, you beloved of the gods ! this itself is the dowry to me that king Vesamāna favours me in this manner, my daughter being *only* prognostic to it ” *and then* he honoured those trustworthy men

with abundant flowers, garments, scents, garlands and ornaments and having done so he¹ dismissed them. Then those confidential men went to where king Vesamane was and having done so they revealed to him this account. Then at a certain time that householder Datta got prepared, on an auspicious tithi (a lunar day), karana (a division of the day there being eleven karanas), day lunar mansion and moment, abundant food (4) and having done so he invited his friends caste-fellows (and so forth), and having taken his bath (*here the rest to be supplied* § 18, down to) having made amendments and having his seat on an excellent comfortable seat and being surrounded by those friends, caste-fellows (and so forth), he passed his time happily enjoying that abundant food (4) and after having taken his meals and after having come to the hall after meals to eat bettle-nuts etc., he honoured those friends, caste-fellows, kinsmen (and so forth) who had come there with abundant flowers, scents, (and so forth down to) ornament and having done so he made his daughter Devadattā who had taken her bath and who had decorated herself, to ascend palanquin which was carried by thousand men, and having done so he, being surrounded by a very large number of friends (and so forth) and with all his pomp and show (lit. prosperity)—(*here the rest to be supplied* down to) producing a great sound of drums, went right through the midst of

the city of Rohida to where the residence of king Vesamana was and where king Vesamana was, and having done so he, with folded hands (*and so forth*), congratulated him, and having done so he took the bride Devadattā to king Vesamana. Then that king Vesamana saw that bride who was brought to him and having done so, being greatly pleased, he got prepared abundant food (4) and having done so he invited his friends, caste-fellows (*and so forth* down to) honoured them, and having done so he made the prince Pûsanandi and the bride Devadattā to put on silken garments and having done so he gave them a bath by means of jars of water which were white and yellow (i.e. made up of silver and gold) and having done so he made them put on excellent garments, and having done so he made offerings to fire and made the prince Pûsanandi accept the hand of the bride Devadattā. Then that king Vesamana made the bride Devadattā accept the hand of Pûsanandi with all prosperity (*and so forth*, down to) the sound of drums and with great pomp and show, and then he honoured and respected the parents and friends (*and so forth*, down to) attendants of the bride Devadattā with abundant food (4) and garments, scents, garlands and ornaments (*and so forth*, down to) dismissed them. Then that prince Pûsanandi passed his time enjoying with Devadattā in a palace, with tambours being played upon, with thirty two kinds of dances going on, and with songs being

sung. Then at a certain time that king Vamsam met with death, and the prince Pīśanandi removed his dead body (and so forth & 11, down to) Pīśanandi became a king. Then that king Pīśanandi became greatly devoted to his mother queen Śrī, and every morning he used to go to where queen Śrī was and having done so he used to fall down at the feet of queen Śrī and having done so he used to give her an oil-bath with *mayapāga* -oil boiled a hundred times in a concoction of medicinal herbs, and *śubhampāga* -oil boiled a thousand times in a concoction of herbs; and then he used to get her shampooed with four-fold shampooing for the sake of the happiness (ease) of the bones, flesh, skin and hair and then he used to get her besmeared with fragrant scented paste and then give her a bath of three waters viz. hot water, cold water and scented water and then he used to make her take her abundant food (4) and he used to take his bath and food and used to pass his time in enjoying great human pleasures only after queen Śrī had, thus taken her bath (and so forth, down to) made amendments and had taken her meals and had come to the hall after meals to eat betelnuts etc

31 Then at a certain time when that queen Devadattā was keeping awake at midnight for family affairs the following thought (5) occurred to her: "Truly king Pīśanandi is, in this way passing his time being greatly devoted to his

mother queen Sirī, and on account of this distraction I am not able to enjoy excellent human pleasures with king Pūsanandi. It is better, therefore, on my part, to kill Sirīdevī by means of fire, weapons, poison or incantations and having done so to enjoy excellent pleasures with king Pūsanandi." She thought so and having done so, she awaited the opportunities [lit drawbacks (3)] of killing queen Sirī. Then at a certain time that queen Sirī, who was intoxicated, was fast asleep in a bed in a solitary place. At that time Devadattā went to where Sirīdevī was and having done so she saw Sirīdevī intoxicated and fast asleep in a bed in a solitary place and having done so, she looked into all directions and having done so she went to where the food-store was and having done so she took an iron rod and having done so she heated it and having taken, with a pair of tongs, that red-hot rod resembling a burning flame appearing like a full-blossomed 'kinsuya (palās'a)' tree she went to where queen Sirī was and having done so she thrust it into the anus of queen Sirī. Then that queen Sirī, crying with a very loud sound, met with death. Then the maid servants of that queen Sirī, having heard the sound of (her) crying, went to where queen Sirī was and having done so they saw there queen Devadattā running away. Then they approached queen Sirī and found her lifeless devoid of consciousness and destitute of life, and

having done so they saying "ha, ha, alas ! this is an evil deed" and crying weeping and sobbing they went to where king Pusanandi was and having done so they spoke to him thus : "Truly oh, lord ! queen Duri has been, at an immature time, been deprived of life by queen Devadatta. Then that king Pusanandi, having heard this news from those maid-servants and being greatly overcome by the grief for his mother fell down on the ground with all his limbs like a champaka tree cut off by an axe, producing a *dhua, dhua* sound. Then that king Pusanandi getting composed after a moment removed the dead body of queen Duri with great pomp and show crying (3) in the company of many kings (*here the rest is to be supplied §§ 5-6 down to*) friends (*and so forth, down to*) attendants, and having done so he, being greatly enraged (4), has ordered the queen Devadatta to be arrested and has got her to be brought to the gallows in that manner Truly in this way oh, Goyama ! queen Devadatta experiences (*here the rest is to be supplied § 13 down to*) of acts done previously" Then Goyama asked "Oh, Venerable Sir ! where will queen Devadatta go having met with death here at the time of surcease ? Where will she be re-born ? Then the bhikkhu replied : "Oh Goyama ! having lived her long life of eighty years and having met with death at the time of surcease, she will be re-born as a hell-being in

the region of Rāyanappabhī *Then she will wander into various worldly existences such as plants etc.* Then having afterwards come out of it she will be re-born as a swan in the city of Ganagapura There being killed by bird-catchers, *she will be re-born* in that very city of Gangapura in the family of a rich merchant, will get *enlightenment*, will go to Sohamma heaven and will be liberated in the country of Mahāvīdeha

(*Here the usual Conclusion is to be inserted*)

End of the Ninth Lecture of the First Book
of the Eleventh Anga called
Vivāgasūyam

Tenth Lecture.

THE STORY OF ANJĪ.

(The Introduction to the Tenth Lecture in the usual terms is to be inserted here.)

31. Truly Jambū ! at that time and at that period there was a city named Vaddhamānapura a park named Vijayavaddhamāna, a demigod Māmbhadda and a king named Vijayamitta. In that city there lived a householder named Dhanadeva who was rich, prosperous and happy. He had a wife named Piyangu and a daughter named Anjū who was possessed of an exquisite body (and so forth). At a certain time the Samanas arrived there on a visit and the assembly (here the rest to be supplied §§ 8-4, down to) returned. At that time and at that period the eldest disciple (here the rest to be supplied § 9 down to) wandering for alms (here the rest to be supplied § 29 down to) while passing through the vicinity of the Asoka garden of the residence of king Vijayamitta he saw a woman who was emaciated, hungry lean, devoid of flesh, producing a bad knif' sound, covered with only bones and skin, clad in black clothes, and uttering harsh, pathetic and unpleasant words, and having done so, this thought occurred to him (here the rest to be supplied exactly as before § 3 down to) spoke thus "Oh, Venerable Sir ! who was that woman in her former birth ?" (Here the explanation is to be supplied down to) "Truly oh Goyama at

that time and at that period there was a city named Indapura in the country of Bhārāha in this very continent of Jambû There *ruled* king Indadatta. There *also* was a courtesan named Pudhavisirī (Here her description is to be given) Then that courtesan Pudhavisirī, having brought under her influence many kings (*here the rest is to be supplied* §§ 5-6, down to) and others by means of the various uses of magic powders (*here the rest is to be supplied* § 14), enjoyed excellent human pleasures in the city of Indapura Then that harlot Pudhavisirī, whose actions were of this type (4), having accumulated great sin and having lived her long life of thirty five hundred years and having met with death at the time of surcease, was re-born as a hell-being in the sixth region of hell with the *maximun duration of life* Then having afterwards come out of it she was re-born as a daughter in the womb of Piyangu, the wife of the householder Dhanadeva, in this very city of of Vaddhamānapura Then that house'wife Piyangu after nine months of *her pregnancy were over* gave birth to a daughter *She was given* the name Anjūsirī (*Here the rest is to be supplied exactly as in the case of Devadattā*)

Then that king Vijaya, while wandering in the course of his horse-ride (*here the rest is to be supplied exactly as in the case of king Vesamanadatta* § 30 down to) saw Anju and selected her for himself as the minister Tetali does in the

Tenth Lecture.

THE STORY OF ANJĪ.

(The Introduction to the Tenth Lecture in the usual terms, is to be inserted here.)

32. Truly Jambu ! at that time and at that period there was a city named Vaddhamānapura, a park named Vijayavaddhamāna, a demigod Manibhadda and a king named Vajayamitta. In that city there lived a householder named Dhanadeva who was rich, prosperous and happy. He had a wife named Piyangu and a daughter named Anju who was possessed of an exquisite body (and so forth). At a certain time the Sramas arrived there on a visit and the assembly (here the rest to be supplied § 3—4 down to) returned. At that time and at that period the eldest of sramas (here the rest to be supplied § 9 down to) wandering for alms (here the rest to be supplied § 29 down to) while passing through the vicinity of the Asoka garden of the residence of king Vajayamitta he saw a woman who was emaciated, hungry lean, devoid of flesh, producing a 'kad kad sound, covered with only bones and skin, clad in black clothes, and uttering harsh, pathetic and unpleasant words, and having done so, this thought occurred to him (here the rest to be supplied exactly as before § 3, down to) spoke thus "Oh, Venerable Sir ! who was that woman in her former birth ?" (Here the explanation is to be supplied down to) "Truly oh Goyama at

Gnātsādharmakathā Sūtra, the sixth Anga (here the rest is to be supplied down to) enjoyed excellent human pleasure as with the girl Anju. Then at a certain time that queen Anju suffered from vaginal pain. Then that king Vijaya summoned his family men and having done so he spoke to them thus: "Oh, you beloved of the gods I go and proclaim thus in the squares (and so forth §§ 5-6 down to) *h g h oads* in the city of Vaddhamanapura. "Oh you, beloved of the gods I Anju the queen of king Vijaya, suffers from vaginal pain. Therefore Oh ye beloved of the gods I *h g Vijaya will* *y absence of wealth* to any physician (6) *wh would c* (and so forth §§ 5-6 down to) the family men did so. Then many physicians (6) having heard this went to where king Vijaya was and having done so they made use of their *Four T l t r*. The Intuiti o- Antpattiki (4) and leared to cure the vaginal pain of queen Anju but they were not able to do so. Then those many physicians (6) when they were not able to cure the vaginal pain of queen Anju being tired, puzzled and confounded went into that very direction from which they came. Then that queen Anju, being thus empowered by that pain, has become emaciated, hungry lean and produces harsh and *l teous sounds*. In this way oh, Govama I queen Anju experiences (here the rest is to be supplied § 18, down to) of acts done previously

Then Goyama asked Oh, Venerable Śū ! where will queen Anju go having met with death here at the time of suacease ? Where will she be re-born ? The Samana answered "Oh, Goyama ! queen Anju, having lived her long life of ninty years and having met with death at the time of suacease, will be re born as a hell being in the region of Rāyapubbhā *Then she will wander*

"Oh Venerable Sir ! so it is, so it is."

End of the Tenth Lecture of the First Book
of the Eleventh Anga called
Vivāgaṇyaṃ.

*The first book Duḥavivāga (or The Fruits of
Bad Acts) contains ten lectures.*

End of the First Book of the Eleventh Anga
Called Vivāgaṇyaṃ.

ॐ नमो भगवते वासुदेवाय

"Oh, Venerable Sir ! so it is, so it is."

End of the Tenth Lecture of the First Book
of the Eleventh Anga called
Vivāgasūyam.

*The first book Dubavivāga (or The Fruits of
Bad Acts) contains ten lectures.*

End of the First Book of the Eleventh Anga
Called Vivāgasūyam.

"Oh Venerable Sir ! so it is, so it is."

End of the Tenth Lecture of the First Book
of the Eleventh Anga called
Vivāgaṅgā.

*The first book Dubavivāga (or The Fruits of
Bad Acts) contains ten lectures.*

End of the First Book of the Eleventh Anga
Called Vivāgaṅgā.

"Oh, Venerable Sir ! so it is, so it is."



End of the Tenth Lecture of the First Book
of the Eleventh Anga called
Vivāgaranyam.



*The first book Dubavivāga (or The Fruits of
Bad Acts) contains ten lectures.*



End of the First Book of the Eleventh Anga
Called Vṛāgaranyam.



“ May it so please you Do not make any delay. Then that Subāhu, in the presence of the Samana, took on himself the Five Lesser Vows and the Seven Disciplinary Vows, and having done so, he ascended the same chariot from which he had alighted and *went away into that very direction from which he came* At that time and at that period Indabhu, the

the addition of the term *thūla* ‘ gross,’ which is absent from the rules applicable to monks (see *Āy ibidem*) It indicates a less stringent interpretation of the vows in the case of ordinary followers According to the Skr comm, by ‘ gross ill-usage ’ is intended ill-usage of the grosser forms of life (of *trasa* or ‘ men and animals,’ as distinguished from the more subtle forms of life of plants, earth-bodies, etc By ‘ gross lying ’ is intended such lying as causes serious injury (*sankleśhetpatala*) By ‘ gross taking of things not given ’ is intended theft or robbery Under the term *sattas / hṛā-tayam*, or ‘ seven disciplinary vows ’ are here lumped together two classes of vows which are distinguished, in Oṃ § 57, into *trām gūṇi-ratām*, Skr *trām gūṇi-ratām*, or the three salutary vows (Guj paraph *gūṇi-ratā*) and *cattari śikṣa-rāyaṃ* (or *śikṣarāyaṃ*), Skr *cattari śikṣa-padaṇi* (or *śikṣarātām*, cf Yog II, II, III, 117), or the four disciplinary vows ’ (Guj paraph *dīṇaṃ śikṣarāp*) In Sanskrit expositions of the Jain faith the objects of the five vows are commonly named thus, *alimā aśunrita*, *as’eya*, *brahmacharya* and *aparigraha*, see Yog III, 89-93 ” (Dr Hoernle)

For a further and detailed explanation on these two terms refer to the notes on the term *चारस्त वयाइ* in my Edition of *Sūri-trivāṇakāhī* Part I, pp 69 to 71 Also read Prof P L Vaidya’s notes on these vows in his edition of *Vivāgasūyam* pp 175-176

Then Jambu asked : " If Reverend Sir the Samana (and so forth as above, down to) who has obtained emancipation has delivered ten lectures of the Second Book called The Fruits of Good Acts what, then, Reverend Sir ! did the Samana (as above, down to) who has obtained emancipation, teach as the purport of the first lecture of the Second Book called The fruits of good acts ? Then the houseless monk Suhamma spoke thus to the houseless monk Jambu : " Truly oh Jambu ! at that time and at that period there was a city named Hatthiśāla which was prosperous well-protected and happy. In the north-easterly direction outside that city of Hatthiśāla there was a park named Pūpphakaranda which was laden with flowers and : is of all the seasons beautiful resembling the Vandanirva (the garden of the gods) and Jhāra t t look at. There, there was a temple of the deity of Kavaśa amālapīya which was divine (here mā n a) it is to be supplied. In that city of Hatthiśāla there was a king named Adinavattu who was powerful as the mountain Mahayā (and so forth). That king Adinavattu had an inner apartment consisting of one thousand queens and as Dhārīnī and others. Now at a certain time that queen Dhārīnī, while sleeping in a beautiful dwelling house saw a lion in a dream. [It is to be supplied exactly as in the case of the birth of Mahāvīra (Sk. Megha-lāmaru) in the Gaṇḍhārmikāśāstra the Sixth Anga, down to] the prince Saśānta and to youth

so forth, down to) spoke thus: I believe, Reverend Sir! in the Niggantha doctrine [here the rest is to be supplied beginning from *Stu!*, though acknowledge *g* this, many kings, princes (and so forth) have, in your presence, O beloved of the Devas, submitted to the tonsure and entered the monastic state (and so forth), I am not able to do the same. But I will in your presence, O beloved of the Devas, take on myself the twelve-fold law (religious duty) of a householder which consists of the Five Lesser Vows and the Seven Disciplinary Vows.* Then the Samana replied:

"*Tot* *perichannam* and *satta-abbhaya*. The *anuttaram*, *Sk* *anuttara* *ni* lesser vows, of the Jain layman, are called so in contrast with the *mahe-*
va *ni* *Sk* *mahe-vra* *ni*, or great vows of the monks. The latter *re* *gi*. In *Ay* II, 15, pp. 131f the former is *Uv* § 57 *ve* *leo* *Y* *g* II, 18-11. In the *Gi* *parati* paragraph *t* *Uv* § 57 the same *anuttara* is thus explained *anuttara* *ma* *vra* *ni* *apeta* *an* *ma* *vra* *ni*, i.e. the *anuttara* is *ma* or small in comparison with *ho* *ma* *vra* *ni*. There appears to be difference between the conduct required of an *avasa* or ordinary follower, and that required of a *samana* or monk. For the latter there were three *ra* of *do* *g* *evil*, *ni*. *It* *er* *do* *ing* it by one self, or causing others to do it, or counselling at it being done by others. See *Ay* II, 15 § 30, (Transl., pp. 202, 234, also p. 70). Though it is possible that the two distinct forms of counselling at evil and causing evil are in the present case subsumed under the one form of causing evil. See also Colebrook's *Essays*, V 1 1, p. 446. Another distinction between the two classes of followers is indicated by

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ṛṭam, or the ‘ three salutary vows ’ (*trij* paraph
gūṇīṭṭarī) and *cattari + lha-ṭayam* (or *sikkhaṭṭayam*),

Sutra and others and having practised various kinds of penance such as one day's fast, two days' fasts and so on and having observed asceticism for many years and having mortified himself by a monthly fast having cut off sixty meals and having met with death at the time of success, after having made confession and amendments for his sins, he was re-born as a god in the Sohamma heaven. Then he, having dropped down from there at the end of his life there, at the end of his existence there and at the end of his stay there, will again be re-born in (he will get) a human body and having done so he will get pure enlightenment and having done so he, having submitted himself to the tonsure will accept monkhood from worthy monks. Then he will observe monkhood for many years or having met with death in a peaceful state, after having made confession and amendments for his sins, he will be re-born as a god in the Samakumara heaven. Then having dropped down from there at heaven he will be re-born as a human being and will observe monkhood and will go to heaven and then he will again be re-born as a human being. Then he will go to Mahakikha heaven then he will be a human being then he will become an Āranta god, then a human being then an Āranta god then a human being and then to Saṁbhūṇḍha heaven. Then having afterwards dropped down from it he will be re-born in the country of Mahāvīdha in a rich family (and so forth as in the case of Dadhapalana)

and will be finally liberated in this way, oh, Jambhuti the Samana (the remaining *grihithas* are to be supplied, down to) who has obtained emancipation, has expounded this as the purport of the First Lecture of the Second Book, called "The Fruits of Good Acts," do, 1111T 18

Lectures Second to Ten.

THE STORIES OF THE REMAINING NINE.



SECOND LECTURE : (The Introduction to the second lecture, in the usual terms, is to be inserted here.)

34. Truly oh, Jambh ! at that time and at that period there was a city named Usabbapura, a park named Thibbakaranda, a demigod named Dhanu, a king named Dhanvaba who had a queen named Sarani. [*Here everything else is to be supplied exactly as in the case of Subāhu such as*) the seeing of the dream, telling about it to the king, the birth, the boyhood, learning the arts, youth, marriage, gifts, palaces, enjoyments etc. only with this change *that for Subāhu you have to substitute the prince Bhaddanandi and for the five hundred wives of the former queen Siri and others. Then you are to supply the arrival of Lord Mahāvira, the religious duty of a Śāraṅa—* a layman, the asking of the previous birth of Bhaddanandi by Govasana! Mahāvira explaining that he was, in his former birth, a prince named Vijavata, in the city of Pundarikinī, in the country of Mahāvideha, had made the Tirthankara Jugabāhi accept the gifts of alms, his human birth was decided and he was then born as Bhaddanandi. (*Here the rest is to be supplied as in the case of Subāhu, down to*) he will get emancipation in the country of Mahāvideha, will be finally enlightened, will be liberated, will get



perfect bliss and will put an end to all miseries.]
 (End of the Second Lecture of the Second Book
 called " The Fruits of Good Acts ")

THIRD LECTURE (The Introduction to the third
lecture, in the usual terms, is to be inserted here)

There was a city named Virapura, a park
 named Manorama, a king named Virakanhamitta who
 had a queen named Suri, they had a prince named
 Sujāa who had five hundred wives such as Balasiri
 and others. The arrival of the Samana, the asking
 of the previous birth of Sujāa by Goyamasāmi,
Mahāvira explaining that he was, in his previous
birth, a householder named Usabhadatta, had made
a houseless monk Puppahadatta accept alms, his
human birth was decided and then he was born
as Subāhu (and all other things are to be supp-
lied here exactly as in the case of Subāhu, down
to) will be liberated in the country of Mahāvīdeha
 (End of the Third Lecture of the Second Book
 called " The Fruits of Good Acts ")

FOURTH LECTURE (The Introduction to the fourth
lecture in the usual terms is to be inserted here)

There was a city named Vijayapura, a park
 named Nandanavana (or Manorama), a demigod
 named Asoga a king named Vāsavadatta who
 had a queen named Kanha they had a prince
 named Suvasava who had five hundred wives such
 as Bhadrā and others (and all other things are
 to be supplied here exactly as in the case of
 Subāhu, down to) the asking of the previous

a king named Ajju va who had a queen named Tattavati and they had a prince named Bhadda-
nandi who had five hundred wives such as
Sirkdevi and others (and so forth down to) the
expounding of his previous birth by Mahavira
viz. that he was a householder named Dhamma-
ghosa in the city of Mahilghosa and he had made
a houseless monk Dhammastha accept the alms
(and so forth down to) will be liberated. (End
of the Eighth Lecture of the Second Book called
"The Fruits of Good Acts.")

NINTH LECTURE (The Introduction to the ninth
lecture in the usual terms is to be inserted here)

There was a city named Champā, a park
named Punnabhadda, a demigod named Punn-
bhadda, a king named Datta who had a queen
named Rattavati and they had a prince named
Mahachhanda who was the crowned prince and he
had five hundred wives such as Sirkānti and others
(and so forth down to) the expounding of the
previous birth of Mahachhanda by Mahavira viz.
that he was a king named Jyāsatthi in the city
of Tigunchhi and had made a houseless monk
named Dhammaviriya accept the alms (and so
forth down to) will be liberated. (End of the
Ninth Lecture of the Second Book called "The
Fruits of Good Acts.")

TENTH LECTURE (The Introduction to the tenth
lecture in the usual terms, is to be inserted here.)

Truly oh, Jambū at that time and at that

period there was a city *named* Sāyaya, a park *named* Uttarakuru, a demigod *named* Pāsamiya, a king *named* Mittanandi who had a queen *named* Sirikantā and they had a prince *named* Varadatta *who had* five hundred queens such as Varasenā and others, the arrival of the Tirthankara, the acceptance of the religious duty of a Sāvaga—a layman, asking of the previous birth of *Varadatta* by *Goyamsami*, the deciding of the human birth, *and the expounding of the previous birth by Mahārira viz that he was* a king named Vimala-vāhan in the city of Sataduvāra and he saw a houseless monk named Dhammaruchi coming to him and having done so he made him accept the alms, his human birth was, *therefore*, decided and he was born here as *Varadatta* [Here the rest is to be supplied exactly as in the case of Subāhu including the occurring of the thought, down to the acceptance of monkhood, then his *being born* from one heaven to another (and so forth, down to) his going to Savatthasiddha heaven, then in Mahāvideha as in the case of Dadhapainna (and so forth, down to) will be liberated will get enlightenment, will get perfect bliss and will put an end to all miseries.

In this way oh Jambū ' the Samana, the blessed Mahāvira who has obtained emancipation has expounded this as the purport of the Tenth Lecture of the Second Book called "The Fruits of Good Acts" Then Jambū said . " Reverend Sir "

अथ हि मं हि मं (End of the Tenth Letter of the
Second Book called The Fruits of Good Action)

End of the Second Book of the Eleventh Anga.
called Viviganyam.

The first of these is the *Journal of the Massachusetts Agricultural Society*, which was founded in 1829. It was the first of a series of agricultural journals published in the United States, and it has since been followed by many others. The second is the *Journal of the American Agricultural Society*, which was founded in 1842. It was the first of a series of agricultural journals published in the United States, and it has since been followed by many others. The third is the *Journal of the American Agricultural Society*, which was founded in 1842. It was the first of a series of agricultural journals published in the United States, and it has since been followed by many others.

(A Bow to the Buyadvaitas: (There are two books of the Vyākhyāyam on the Duhavivāga—the Fruits of Bad Attā, and Suhavivāga—the Fruits of Good Attā. In Duhavivāga there are ten lectures) each having only one chapter and they are to be studied in ten days. The same is the case with Suhavivāga. (Here the text is to be supplied exactly as in the case of the Vyākhyāyam and the Āchārāṅga Sūtra.)

॥ विपाकसूत्रवृत्तिः ॥

नत्वा श्रीवर्धमानाय, वर्द्धमानश्रुताध्वने ।

विपाकश्रुतशास्त्रस्य वृत्तिकेयं विधास्यते ॥ १ ॥

[पृ. ३] विपाकश्रुतमिति क शब्दार्थः । उच्यते, विपाक —
'पुण्यपापरूपकर्मफल' तत्प्रतिपादनपरं श्रुत—'आगमो' विपाकश्रुतम् ।
इदं च द्वादशाङ्गस्य प्रवचनपुरुषस्यैकादशमङ्ग । इह च त्रिष्टयपरि-
पालनार्थं मङ्गलसम्बन्धाभिधेयप्रयोजनानि किल वाच्यानि भवन्ति । तत्र
चाधिकृतशास्त्रस्यैव सकलकल्याणकारिष्वेदिप्रणीतश्रुतरूपतया भावन-
न्दीरूपत्वेन मङ्गलस्वरूपात् न ततो भिन्नं मङ्गलमुपदर्शनीयम् ।
अभिधेयं च शुभाशुभकर्मणा विपाक, स चास्य नाम्नैवाभिहितः । प्रयो-
जनमपि श्रोतृगतमनन्तरं कर्मविपाकावगमरूपं नाम्नैवोक्तमस्य । यत्किल
कर्मविपाकावेदकं श्रुतं तत् शृण्वता प्रायः कर्मविपाकावगमो भवत्येवेति,
यत्तु नि श्रेयसावाप्तिरूपं परम्पराप्रयोजनमस्य तदातप्रणीततयैव प्रतीयते ।
न ह्याता यत्कथञ्चिन्नि श्रेयसार्थं न भवति तत्प्रणयनायोत्सहन्ते आप्तत्व-
हानेरिति । सम्बन्धोऽप्युपायोपेयभावलक्षणो नाम्नैवास्य प्रतीयते । तथाहि-
इदं शास्त्रमुपायं कर्मविपाकावगमस्तूपेयमिति । यस्तु गुरुपर्वक्रमलक्षण-
सम्बन्धोऽस्य तत्प्रतिपादनायेदमाह ।

चाय वर्णक — ‘ समचउरससठाणसठिए वज्जरिसहनारायसंधयणे ’ त्ति
विशेषणद्वयमपोदमागमसिद्ध ‘ कणगपुल्लगानिघसपम्हगोर ’ कनकस्य—
सुवर्णस्य य पुल्लो—ल्वस्तस्य यो निकप —कपपट्टे रेखालक्षण तथा
‘ पम्ह ’ त्ति पद्मगर्भस्तद्वद गौणे य स तथा, ‘ तत्तनवे ’ तप्त—तापित
तपो येन स तथा, एव हि तेन तपस्तप्त येन कर्माणि सताप्य तेन
तपसा स्वात्माऽपि तपोरूप सतापितो यतोऽन्यस्यासस्पृश्यमिव जात-
मिति, ‘ महातव ’ प्रशस्ततपा बृहत्तपा वा, ‘ उराले ’ भीम
अतिकष्टतप कारितया पार्श्ववर्तिनामल्पसत्वाना भयजनकवादुदारो वा
प्रधान इत्यर्थ ‘ घोर ’ निर्घृण परीपहादरातिविनाशे ‘ घोरगुणे ’
अन्यैर्दुर्गुणचरगुण ‘ घोरतवस्सी ’ घोरैस्तपोभिस्तपस्वी ‘ घोरवभचेरवासी ’
घोरे—अपसत्त्वदुर्गुणचरत्वेन दारुणे ब्रह्मचर्ये वस्तु शाल यस्य स तथा
‘ उच्छ्रद्धसरीरे ’ उच्छ्रद्धम्—उज्झितमिव उज्झित शरीर येन तत्प्रतिकर्म-
त्यागात् ‘ मखित्तविउल्लतेउल्लेस्से ’ सक्षिप्ता शरीरान्तर्वर्तिनीत्वाद्विपुला
च—विस्तीर्णा अनेकयोजनप्रमाणक्षेत्रास्थितवस्तुदहनसमर्थत्वात् तेजो-
लेख्या—विशिष्टतपोजन्यलब्धिविशेषप्रभवा तेजोज्वाला यस्य स तथा
‘ उड्डुजाणू ’ शुद्धपृथिव्यासनवर्जनान् औपग्रहिकनिषद्याया अभावाच्च
उत्कटकासन सन्नुपदिश्यते ऊर्ध्वं जानुनी यस्य स ऊर्ध्वजानु ‘ अहो-
सिरो ’ अधोमुखो नोर्ध्वं तिर्यग्वा विक्षिप्तदृष्टिरिति भाव ‘ ज्ञाणकोट्टो-
वगए ’ ध्यानमेव कोट्टो ध्यानकोष्ठस्तमुपगतो य स तथा ‘ विहरइ ’ त्ति
‘ सजमेण तवसा अप्पाण भावेमाणे विहरइ ’ इत्येव दृश्यं, ‘ जायसट्ठे ’
प्रवृत्तविवक्षितार्थश्रवणवाञ्छ, यावत्करणादिद दृश्य ‘ जायससए ’ प्रवृ-

नवम् 'उज्जियए'ति उज्जितको नाम सार्थवाहपुत्र २, 'अभग्ग'ति मूत्रवाढमग्रसेनो विजयाभिधानचौगसेनापतिपुत्र ३, 'सगडे'ति शक्रटाभिधानमार्थवाहमुत्त ४, 'वहस्मइ'ति मूत्रवादेव वृहस्पतिदत्तनामा पुणेहितपुत्र ५, 'नंदी'ति मूत्रवादेव नन्दिवर्द्धनो गजकुमार ६, 'उवर'ति मूत्रवादेव उदुम्बरदत्तो नाम सार्थवाहमुत्त, 'सोग्गियदत्ते' औगिदत्तो नाम मत्स्यवन्धपुत्र ८, चगळ्द समुच्चये 'देवदत्ता य'ति देवदत्ता नाम गृहपतिमुत्ता ९, च समुच्चये 'अंजू य'ति अञ्जुनामसार्थवाहमुत्ता १०, चगळ्द समुच्चये, इति गाथासमासार्थ, विस्तरार्थस्तु यथास्वमव्ययनार्थावगमादवगम्य इति ॥

'एव खलु'ति 'एव' वक्ष्यमाणप्रकारेण 'खलु' वाक्यालद्वारे 'सच्चोडयवणओ'ति सर्वर्तुककुमुमसल्ले नटणवणप्पगासे इत्यादिस्थानवर्णको वाच्य इति, 'चिराइए'ति चिरादिकचिरकालीनप्रारम्भमियादिवर्णकोपेत वाच्य, यथा पूर्णभद्रचैत्य-

चानिर्दिष्टार्थप्रत्यय आत्मकोऽङ्गो 'प्रवृत्तमन्त्रोऽङ्गो' १ 'उप-
सङ्गे' प्रतामन्त्रोऽङ्गोऽङ्गोऽङ्गो, उपसङ्गत्वात् प्रवृत्तमन्त्रोऽङ्गो
हेतुफलविकल्पात् पुनरुक्तत्वात्, एवं उपसङ्गत्वात् उपसङ्गोऽङ्गो २ संवा-
कसङ्गे संवाकसङ्गत्वात् संवाककोऽङ्गो ३ समुपसङ्गे समुपसङ्गत्वात् समु-
पसङ्गोऽङ्गो ४ मन्त्रवर्तिनि मन्त्रमेतेषु पदैषु संसङ्गः प्रवृत्तिवत्त्वम् ।
अन्ये तान्— आत्मन्त्रो आत्मप्रमन्त्रा १, सोऽपि कुतो ! कतो
आत्मसंज्ञाय २ सोऽपि कुतो ! कतो आत्मपुनरुक्त ३ अनेन पदत्रये-
णात्मन्त्र उक्त एवमन्येन पदानां त्रयेण त्रयेण ईहा १ वाय २ धात्वा
३ उच्य मन्त्रीति, तिस्रस्तुति 'ति त्रिवृत्' ग्रीन् वातान्
आवाहिण त्रि आवाहिणात्—इक्षिणपार्श्वान्तरम्य प्रवृत्तिर्लो—इक्षिण-
पार्श्वकर्तो अन्तरिक्षप्रवृत्तिर्लोऽङ्गोऽङ्गो कर्तृ 'ति त्रिवृत् मन्त्रसङ्गे 'ति
मन्त्रस्यति प्रवृत्तम् ॥

इह वाचस्पत्यदिदं इत्थं सुस्तुसमाने नमसमाने विष्णवे वंश
विष्टे अभिमुह 'ति मन्त्रं च ॥

[५ ४] इदं विष्णो य 'ति 'दु स्तविपाका वाचस्पत्य-
त्यनेन दु स्तानां वा—दु स्तरेतुत्वात् वाचस्पत्यां विपाकात्ते कथामिषेकतया
सम्पत्तौ 'वरणावगार' मिति म्यायेन दु स्तविपाका—प्रथममुत्तराक्षर-
एवं द्वितीयं सुमविपाका तत् वा 'ति तत्—अन्तरमिषेकं ॥

मिषत्ते एषादिगवा, तत्र 'मिषत्त' 'ति दृगापुष्पमिषा
नताममुत्तराक्षरान्तराक्षरमिषदमप्यकं दृगापुष्प एव १ एवं तर्क्य,

नदम् 'उज्जियए'ति उज्जितको नाम सार्यगहपुत्र २, 'अभग्ग'ति नृत्रादमग्रमेनो प्रिययाभिगानचौग्मेनापतिपुत्र ३, 'सगडे'ति शब्दाभिगाननार्थवाहनपुत्र ४, 'वहम्मड'ति नृत्रादेव वृहस्पतिद-
क्षनामा पुण्डितपुत्र ५, 'नंदी'ति नृत्रादेव नन्दिवर्द्धनो गज-
कुमार ६, 'उवर'ति नृत्रादेव उदुम्बरदत्तो नाम सार्यगहपुत्र,
'सोगियदत्ते' शौगियदत्तो नाम मस्यग्रन्थपुत्र ८, चशब्द समुच्चये
'देवदत्ता य'ति देवदत्ता नाम गृहपतिपुत्रा ९, च समुच्चये 'अजू य'
ति अञ्जनामसार्यगहपुत्रा १०, चशब्द समुच्चये, इति गाथासमा-
सार्थ, विस्तरार्थस्तु यथास्वमव्ययनार्थावगमादवगम्य इति ॥

'एव खलु'ति 'एव' वक्ष्यमाणप्रकारेण 'खलु' वाक्याल-
क्षणे 'सञ्चोडयवणओ'ति सर्वतुक्कुसुमसञ्छने नदणवणप्पगासे
द्वयादिरुद्यानवर्णका वाच्य इति, 'चिराडए'ति चिरादिक-
चिरकालीनप्रारम्भमियादिवर्णकोपतं वाच्य, यथा पूर्णभद्रचैत्य-
शौपपातिके ।

[पृ. ५] 'अहीणवन्नओ'ति 'अहीणपुनपचिदियसरीरे'
द्वयादिवर्णको वाच्य 'अत्तए'ति आत्मज—पुत्र 'जाइअवे'
ति जात्यन्यो—जन्मकालादारम्यान्य एव 'हुंटे य'ति हुण्टकश्च
सर्वावयवप्रमाणविकल । 'वायव्वे'ति वायुरग्न्यास्तीति वायवो—वातिक
इत्यर्थ, 'आगिई आगिडेत्ते'ति अद्वावयवानामाकृति—आकार
किंविधा ? इत्याह—आकृतिमात्र—आकारमात्र नोचितस्वरूपमित्यर्थ ॥

रहरिसयं 'ति एहसिके कल्पविरहिते पुहुरडाहसीस 'ति
 रुद्राष्टकेऽसंभक्तेन विस्मयेनेतां इडाहं 'ति अन्यर्षे शीर्षे—विश्वो
 नम स तथा मच्छियापरकरपदपरैर्षे 'ति मक्षिकणां प्रसिद्धानां
 चटकरप्रधानो—विस्तरवान् य प्रहकर—समाह स तथा भक्त्वा मक्षिक-
 चटकरणां—उरुभानां य प्रहकर स तथा तेन 'मजिज्जमापममे'ति
 कन्धीमपनमार्गं अनुगम्यमानमार्गः, ममविष द्वि वस्तु प्रायो मक्षि-
 कामितनुगम्यस एवेति काष्टगवद्विषाए 'ति काकपक्ष्मणा विवि-
 फप्येमाणे 'ति बीमिका कुर्मांग ॥

आव समोसरिष 'ति इह यावत्करणत् पुष्पात्पुष्पि च
 मागे गम्मागुगमं इहय्यमाणे इत्यादिकर्णको एव स महाया वजसर्षे
 च 'ति सूक्तान्महात्मनस्तर्प्य य इह यावत्करणत् वजसर्षे च वजसर्षे
 चे त्यादि एव स वजसर्षे—वजसर्षे समाहृत्य सप्यत्तत्
 मैत्राव्यनम्य इवोप्यतेऽस्तत् बोध—अप्यत्तत्तर्णो अनिरिति ॥

इदमहे इ व 'ति इन्द्रोऽस्यो वा इह यावत्करणत् त्वमहे
 वा इदमहे वा आव त्वमगवचा इ वा वसे वसे उग्र मोघ आव
 एगविसि पगमिस्तु इति एवम् इतो वजस्ये तदेवमस्तुसर्षे
 सूत्रपुक्तके सूत्राभ्यामेव सतीति तत्र ये से पुरिसे तं वावर्जवपु
 रिसि एवं ववासी—नो सन्त देवापुष्पिवा ! अम्य मिम्यप्यमे नवो इदमहे
 इ वा आव वचा इ वा वसे एव वम्य आव एगविसि पगमिस्तु
 विम्यप्यमिति एवं सन्त देवापुष्पिवा ! समजे ममर्षे महावीरे आव इह
 समग्र इह संपत्ते इदेव मिम्यप्यमे वगो मिम्यपुष्पावे ववावदिकर्ष

उगृह्ण उगृह्णित्ता सजमेण तवसा अप्पाण भावेमाणे दिह्मइ. तण ण
से अधपुरिसे त पुरिस एव वयासी ' इति ॥

[पृ. ६.] ' विजयस्स तीसे य ' धम्म ' ति इदमेवं
दृश्य ' विजयरस रत्तो तीसे य महइमहालियाण पणिसाए विवित्त
यम्ममाइवरइ जहा जीवा व-इत्ती ' त्यादि परिपद यावत् परिगता
' जाइअंधे ' ति जातेग-याधो जात्यध, स च चक्षुरुपधातादपि भवती-
त्यत आह—' जायअधारूवे ' ति जात—उपनमन्धक—नयनयोरादित
एवानिष्पत्ते कुसिताद्ग रूप—स्वरूप यस्यासौ जातान्धकरूप ॥

' अतुरियं ' ति आवरित मन रथैर्याति, यावत्करणादिद दृश्यम्—
' अचट्ठसमते उगतपल्लोयणाण दिट्ठीण पुरओ रिय ' ति तत्राचपल-
कायजाप-याभादत् क्रियादिशेषणे चैते, तथा ' असमन्त ' भ्रमरहित
युग—यूपगतप्रमाणो भृभगोऽपि दुग तस्यान्तरे—मध्ये प्रलोकन यस्या सा
तथा तथा दृष्ट्या—चक्षुषा ' रियं ' ति ईर्या—गमन तद्विषयो मार्गोऽपीर्या-
ऽस्ता ' जेणेव ' ति यस्मिन् देशे ॥

[पृ. ७.] ' इट्ठ जाव ' ति इह ' इट्ठुट्ठुमाणटिए ' इत्यादि
दृश्यम्, एकार्थाश्चैते शब्दा ॥

' हव्व ' ति शीघ्रम् ॥

' जओ णं ' ति यस्मात् ॥

' जाया यावि होत्था ' चाप्यभवदित्यर्थ ॥

[पृ. ८.] ' वत्थपरियट्ठ ' ति वस्त्रपरिवर्तनम् ॥

सं ज्ञानाय एषं विषयं न्येति वाक्यम् ।

अहिमं ह वा सप्यकृदं ह वा इह माकृत्यम्
 'मोमं ह वा सुण्डमो ह वा इवादि ब्रह्मम् ॥

‘तथा पि यं’ इति तत्रोऽपि—आहिकेयव्यतिगन्नादपि ।

अभिहित्वराप् चेव 'ति अनिष्टतर एव गन्ध इति गन्धते इह
 नाशकगन्धत् अकृतगन्धत् चेव अयिक्तगन्धत् चेव अमृतामृतगन्धत् चेव
 चेव अमृतामृतगन्धत् चेव 'ति द्रवम्, पृथक्स्थिते । 'सुप्तिष्' इत्यत्र
 गन्धिर् गन्धे अग्नोदकम् इति पदप्रयत्नश्च द्रवम्, पृथक्स्थितानि
 शब्दार्थवन्ति ॥

‘अमृत्वम्’ इत्यत्र चित्तिरूपिणोऽपि मरणोऽप्यसंशयः
इति तस्मै, एतन्मरणमिति ।

‘पुराधाराणां दुष्प्रमाणं’ इत्युक्त्या ज्ञायते अथवा
कनकरीमृताभिर्बर्ष पुरा पूर्वप्रकृतं दुष्प्रमाणं प्राणति-
त्यदिदुष्प्रमाणमुक्तं दुष्प्रमाणं विदुः शम्भुः शम्भुः
प्रायश्चित्तप्रतिपाद्यत्वात् अतिरिक्तानां—अतिरिक्तं विदुः शम्भुः शम्भुः
अमुष्यं विदुः शम्भुः शम्भुः शम्भुः शम्भुः शम्भुः
कनकरीमृताभिर्बर्ष पुरा पूर्वप्रकृतं दुष्प्रमाणं प्राणति-
त्यदिदुष्प्रमाणमुक्तं दुष्प्रमाणं विदुः शम्भुः शम्भुः

‘पृ ९’ पुत्रमर्ष के भासि इत्या एवमप्यर्ष- किनामर
 वा किनाच वा तत्र नम-साध्विहममिनां गात्रे शु-बशर्षपुं
 वा कबरीसि गमसि वा नगरसि वा किं वा दवा किं वा भाषा किं वा

समायेरत्ता केसिं वा पुरापोराणाण दुच्चिनाणं दुप्पडिक्कताणं असुहाण
पावाण कम्माण पावग फलवित्तिविसेसं पच्चणुब्भवमाणे विहरइ 'त्ति ॥

‘ गोयमा इ 'त्ति गौतम इत्येवमामन्थेति गम्यते ॥

‘ रिद्धित्थिमिण 'त्ति ऋद्धिप्रधान स्तिमित च—निर्भय यत्तथा,
‘ वण्णओ 'त्ति नगरवर्णक, स चौपपातिकवद्दृष्टव्य, ‘ अदूर—सामंते '
त्ति नातिदूरे न च समीपे इत्यर्थ, ‘ खेडे 'त्ति धूलीप्राकार ॥ ‘ रिद्ध '
त्ति ‘ रिद्धित्थिमियसमिद्धे ' इति द्रष्टव्यम्, ‘ आभोण 'त्ति विस्तारः
‘ रट्टउडे 'त्ति राष्ट्रकूटो—मण्डलोपजीवी राजनियोगिक ॥

‘ अधम्मिण 'त्ति अधार्मिको यावत्करणादिद दृश्यम्—‘ अधम्मा-
णुण अधम्मिण्णे अधम्मपलोई अधम्मपलज्जणे अधम्मसमुदाचारे अधम्मेण
चेव वित्तिं कप्पेमाणे दुस्सीले दुब्बण ' त्ति तत्र अधार्मिकत्वप्रपञ्चनायोच्य-
ते—‘ अधम्माणुण ' अधर्म्म—श्रुतचारित्राभाव अनुगच्छतीत्यधर्म्मानुगः,
कुत एतदेवमित्याह—अधर्म्म एव दृष्टो—वल्लभः पूजितो वा यस्य सोऽध-
र्म्मिण्ण अतिशयेन वाऽधर्म्मी—धर्म्मवर्जित इत्यधर्म्मिण्ण, अत एवाधर्मा-
ल्यायी—अधर्म्मप्रतिपादक अधर्म्मल्यातिर्वा—अविद्यमान धर्मोऽयमित्येव-
प्रसिद्धिक, तथाऽधर्म्मं प्रलोकयति—उपादेयतया प्रेक्षते य स तथा,
अत एवाधर्म्मप्ररजन—अधर्म्मरागी अत एवाधर्म्म समुदाचार—समाचारो
यस्य स तथा, अत एवा धर्मेण—हिंसादिना वृत्तिं—जीविका कल्पयन्
सन् दुःशील—शुभस्वभावहीन दुर्व्रतश्च—व्रतवर्जित दुष्प्रत्यानन्द—
साधुदुर्गनादिना नानन्द्यन्त इति ॥

[पृ १०] ‘ आदेवदत्तं ’ इति अक्षिपतिकर्म, वाक्करणा-
दिवं दत्तं—पोसेवत्वं सामितं महितं मनुचत्सात् आण्डरसैसावत्वं
अस्मापे इति तत्र पुरोवर्तिव—अमेसरत्वं स्वामित्वं—अवकावत्वं मर्त्यत्वं—
पोवकावत्वं महत्तरकावत्वं—उत्तमत्वं आदेवदत्तं—आद्याप्रधानस्य सासेनापत्तिवत्
तथादेवदत्तेनापयं करयन्—निबोधितैर्विधाययन् पाठयन् त्वयमेवेति ॥

‘ करेहि य ’ इति करै—क्षेत्रावाभितराजदेवदत्तं भरेहि य इति
तैवमेव प्राप्नुयै ‘ चिहोहि य ’ इति वृत्तिमि—बुद्धिचिन्तां वितीर्णस्य
वाक्कव्यं विद्युणादेर्भूतौ वृत्तिमिरिति स्वचित् तत्र वृत्तवा—राजादेश-
कारिणां जीविक ॥ ‘ सकोडाहि य ’ इति सज्जामि ‘ पराभएहि य ’
इति कामयै ‘ वेज्जेहि य ’ अनाभररास्ययै ‘ मेज्जेहि य ’ इति
कुल्लयन्—पञ्चावद्वयं त्वया दैवमित्येवं निष्कज्जया निबधितक्य
देशाण्यैसमर्पणमिति ‘ सज्जपोसेहि य ’ इति सज्जया—बौरविराज
संभाष्यन्ते तेषां पोसा—पोकानि सै ‘ भाजीवणेहि य ’ इति म्यात्तु-
स्तेज्जनां मोक्कणार्थं प्रमादिप्रदोपनकै ‘ पंपकाहेहि य ’ इति सार्वजसै
उवीछेमाणे इति कवसीययन्—वाक्कयन् ॥

‘ विहम्मयेमाण ’ इति विहम्मयन्—अचरमणन् कुर्वन् ‘ तज्ज
माण ’ इति इत्थारज्जमान् तर्जवन—जान्पय रे बन्धम इदं च इदं च
म इत्येवेवं मेवयन् ‘ तासेमाणे ’ इति क्कावपेयादिभिस्ताडयन्
‘ निहण करेमाण ’ इति निर्वनान् कुर्वन् विहरति ॥

तए वं सै इणार्हं गृह्णे दिवसवशमाणस लेणस सज्जनां
बहूणं राईसरसम्बरमादीवकौतुविबसेट्टिसकवज्जणं ’ इह ‘ तयवरा ’—

राजप्रसादवन्ता गजोत्थासैनिका 'माडम्बिका' मडम्बाधिपतयो
मटम्ब च—योजनद्वयाभ्यन्तरेऽविद्यमानग्रामादिनिवेशः सन्निवेशविशेष
शेषा प्रसिद्धा, ॥

'कज्जेसु' ति कार्येषु—प्रयोजनेषु अनिष्पन्नेषु 'कारणेषु' ति
मि साधयिषितप्रयोजनोपायेषु विषयभूतेषु ये मन्त्रादयो व्यवहारान्तास्तेषु,
तत्र मन्त्रा—पर्यालोचनानि गुह्यानि—रहस्यानि निश्चया—वस्तुनिर्णया
व्यवहारा—विवादास्तेषु विषयेषु ॥

'एयकम्मे' एतद्ब्रूयापार एतदेव वा काभ्यं—कमनीय यस्य स
तथा, 'एयप्पहाणे' ति एतत्प्रधान एतन्निष्ठा इत्यर्थः, 'एयविज्जे'
ति एषैव विद्या—विज्ञान यस्य स तथा 'एयसामायारे' ति एत-
ज्जीतकल्प इत्यर्थः 'पावकम्मं' ति अशुभ—ज्ञानावरणादि 'कलि-
कल्लसं' ति कलहहेतुकलप मलीमसमित्यर्थः ॥

'जमगसमगं' ति युगपत् 'रोगायंक' ति रोगा—व्याधयस्त
प्लातद्धा—कष्टजीवितकारिण । 'सासे' इत्यादि श्लोकः, 'जोणिसूले'
ति अपपाठ 'कुच्छिसूले' इत्यस्यान्यत्र दर्शनात्, 'भगंदले' ति
भगन्दर 'अकारण' ति अरोचक, 'अच्छिवेयणा' इत्यादि
श्लोकातिरिक्त, 'उदरे' ति जलोदर । शृङ्गाटकादयः स्थानविशेषा ।

[पृ ११] 'विज्जो' ति वैद्यशाले चिकित्साया च
कुशल 'विज्जपुत्तो व' ति तत्पुत्र 'जाणुओ व' ति
जायक—केवलशालकुशल 'तेगिच्छिओ व' ति चिकित्सामात्रकुशल
'अत्थसपयाणं दलयइ' ति अर्थदान करोतीत्यर्थः,

सत्यकोसहृत्पमय 'ति राजकोशो-नसरवनादिमयन इत्ते
गतो-म्यात्पितो येषां ते तथा ॥

‘अवहृष्टादि य’ ति दम्भे ‘अवहृष्टाणेदि य’ ति
तथाविषयस्यसंस्तुतबलन स्तानि ‘अनुवासाद्यादि य’ ति अवाप्त्य
कठरे संस्तुतबलनै ‘वत्पिबन्मेदि य’ ति चर्मवेष्टनप्रयोगेन विर-
प्रयुक्तीनां स्नेहपूरणै गुदे वा वत्पिबन्मेदि यै ‘निबहेदि य’ ति
निबह-अनुवासा एव केवलं दम्भकृतो विरस्य सिरावेदि य ति
नाडीमेधै ‘तच्छण्डेदि य’ ति भुगदिना त्वचस्तनूङ्गणै निबिष्यदि
य’ ति इत्यैस्त्वचा विद्यमानै ‘सिरावत्पीदि य’ ति शिरावत्स्त्वमि
शिरसि वदस्य कर्मकोशाकृत्य दम्भसंस्तुतैर्यथातमृण्णव्यमि प्राशु
कवत्तिदम्भमणि सामान्यानि अनुवासांना निरुहमिरोक्तमस्तु तत्रेय
‘वप्यवादि य’ ति तर्पणै स्नेहादिमि शरीरभृंहणै पुटपायेदि
य’ ति पुटपाका-वाकविरोधनिष्पन्ना भौमधिबिरास्य ‘छल्लीदि
य’ ति छल्लयो-रोधैर्वाद्यमृतय

सिसियादि य’ ति शिथिला-किरततिष्ठकप्रयुक्तिश्च ‘गुलि-
यादि य’ ति दम्भकटिश्च ‘आसहेदि य’ ति औषधानि-एकद-
म्भकपाणि ‘मेसहजेदि य’ ति धैर्यमानि-अनेकदम्भयोगेनप्राणि
पश्यानि चति ।

[पृ १२] ‘संत’ ति आत्ता देहकदेन ‘संत’ ति तात्ता
मन-भेदेन-‘परिसंत’ ति दम्भभेदेनति रज्ज्व न रुद्धे न इत्यत्र

यावत्कर्णादिदृश्य—‘कोमे य कोट्टागारे य वाटणे य ’ति, ‘मुच्छिण्
गदिण् गिद्धे अन्धोऽप्रज्णे’ति एकार्था, ‘आसाणमाणे’ यादय एकार्था,
‘अट्टदुट्टवमट्टे’ति आर्ता मनमा ट् खितो—ट् खात्तो देहेन वशात्स्त्व—
ट्न्द्रियवशेन पीडित, तत कर्मभाग्य, ‘उज्जला’ इह यावत्कर्णा-
दिदृश्य—‘विट्त्वा कम्प्सा पगादा चट्टा दुहा तित्वा दुग्हियास ’ति
एकार्था एव, ‘अणिट्टा अकता अप्पिया अमणुत्ता अमणामा ’ ण्तेऽ
पि तथैव ॥

‘पुव्वरत्तावरत्तकालसमयंसि ’ति पूर्वरात्रो—रात्रे पूर्वभाग
अपरात्रो—रात्रे पश्चिमो भागस्तद्वक्षणो य कालसमय—कालरूप समय
स तथा तत्र ‘कुट्टवजागरियाए ’ति कुट्टम्बचिन्तयेत्यर्थ, ‘अज्झ-
त्थिए ’ति आध्यात्मिक आत्मविषय, इह चान्यान्यपि पदानि दृश्यानि,
तद्यथा—‘चित्थिए ’ति स्मृतिरूप ‘कप्पिए ’ति बुद्ध्या व्यवस्थापित
‘पत्थिए ’ति प्रार्थित प्रार्थनारूप ‘मणोगए ’ति मनस्येव वृत्तो
बहिरप्रकाशित सकल्प—पर्यालोच, ‘इट्ठे ’त्यादीनि पञ्चैकार्थिकानि
प्राग्वत्, ‘विज्जे ’ति ध्येया ‘वेसासिय ’ति विश्वसनीया ‘अणुमय ’
ति विप्रियदर्थेनस्य पश्चादपि मता अनुमतेति, ‘नामं ’ति पारिभाषिकी
सञ्ज्ञा ‘गोयं ’ति गोत्र—आन्वर्थिकी सञ्ज्ञैवेति ॥

‘किमंग पुण ’ति किं पुन ‘अंग’ इत्यामन्त्रणे ‘गव्वसाडणा-
हि य’ ति शातना—गर्भस्य खण्डशो भवनेन पतनहेतव ‘पाडणाहि य’
ति पातना यैरुपायैरखण्ड एव गर्भ पतति ‘गालणाहि य ’ति यैर्गर्भो
द्रवीभूय क्षरति ‘मारणाहि य ’ति मरणहेतव ॥

‘अहस्मिन्’ इत्यत्र यावत्कृष्णादिदृश्य-‘बहुनगरनिगयजसे नृने दृश्यहारी’ति, व्यक्त्वं च ।

‘कालमासे’ति मृगणात्रमेर ।

‘सागरोवम जाव’ति ‘सागरोपमद्विर्दृश्यं नेरद्वयत्तात्’ इत्यत्र ।

[पृ. १५] ‘जाडकुल्लकोडीजोणिप्पमुहसयसहस्साडं’ति जातौ-पञ्चेन्द्रियजातौ कुल्लकाटीना योनिप्रमुखानि-योनिद्वाराणि योनि-शतमहत्ताणि तानि तथा ।

‘जोणीविहाणंसि’ति योनिभेदे ।

‘खल्लिणमट्टिय’ति खल्लिना-आकाशस्था छिन्नतटोपरिवर्तिनो मृत्तिकामिति ॥

‘उम्मुक्क जाव’ति ‘उम्मुक्कबालभावे विनयपरिणयमेत्ते जोञ्ज-णगमणुपत्ते’ति दृश्य, तत्र विज्ज एव विज्जक स चासौ परिणतमात्रश्च-बुद्ध्यादिपरिणामापन्न एव विज्जरूपपरिणतमात्र ॥

[पृ. १६] ‘अणंतरं चयं चडत्त’ति अनन्तरं शरीरं त्यक्त्वा चयनं वा कृत्वा ।

‘जहादद्वपड्ने’ति औपपातिके यथा दृढप्रतिज्ञाभिधानो भव्यो वर्णितस्तथाऽयमपि वाच्य, कस्मादेवमित्याह-‘सा चेव’ति सैव दृढप्रतिज्ञासम्बन्धिनी अस्यापि वक्तव्यतेति, तामेव स्मरयन्नाह-

कलाभो 'ति कलात्तेन गृहीयते इत्यतिज्ञेन वाक्करणान्न प्र-
 व्याख्यादि तत्त्वेनात्र वाच्यं वाक्तेत्यस्योवादि पक्षवाक्यमिति, तत्र
 तेत्यति-इत्यस्यो मविष्यति मोत्सते-केवञ्चानेन सकलं केवञ्चान्य-
 ति मोत्स्यति-सकलकर्मविमुक्तो मविष्यति परिनिर्वात्यति-सकलकर्म
 इत्यस्योवादिषो मविष्यति, किमुक्तं भवति । सर्वदुःखानामन्त-
 र्विष्यतीति ॥

॥ प्रथमाप्यविवरणम् ॥

२.

॥ उज्जिस्य ॥

[५ १६] महीणे 'ति महीणपुत्र-विषयस्य

वाक्करणम् 'सकलपदमण्युज्जिस्येया
 वाक्तेत्यस्योवादि तस्यादि इत्यस्य, तत्र
 खानि-मविष्यतीत्यस्योवादि गुणा
 उज्जिस्य-मविष्यतीत्यस्योवादि

रीकस्योवादि 'ति केस्योवा जीणां तु ।

'पञ्चसद्विगवियस्योवादि

मोक्षस्योवादि मविष्यतीत्यस्योवादि ते
 मोक्षस्योवादि मविष्यतीत्यस्योवादि ते
 मविष्यतीत्यस्योवादि मविष्यतीत्यस्योवादि ते
 मविष्यतीत्यस्योवादि मविष्यतीत्यस्योवादि ते

‘ नवगमुत्तपट्टिवोद्विय ’ ति द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे
एका जिह्वा एका त्वक् एक च मन इत्येतानि नवाङ्गानि गुप्तानीव
गुप्तानि यौवनेन प्रतिबोधितानि—स्वार्थग्रहणपटुतां प्रापितानि यस्या सा
तथा ‘ अट्टागमदेमीभासाविसाग्य ’ ति रुद्धिगम्य ‘ सिंगारागार चारु-
चेस ’ ति शृङ्गागम्य—रसविशेषस्यागारमिव चारुवेपो यस्या सा
तथा, ‘ गीयरउगयच्चनद्रकुसल ’ ति गीतरतिश्रामो गन्धर्व्वनाट्यकु-
शला चेति ममाम, गन्धर्व्वं नृत्य गीतयुक्त नाट्यं तु नृत्यमेवेति,
‘ संगयगय ’ ति ‘ संगयगयभणियविहियविलाससललियसलावनिउण-
जुचोवयागकुसले ’ ति दृश्य सङ्गतानि—उचितानि गतादीनि यस्या सा
तथा, सललिता—प्रसन्नतापता ये सलपास्तेषु निपुणा या सा तथा,

[पृ. १७.] युक्ता—सङ्गता ये उपचाग—व्यवहारास्तेषु कुशला
या मा तथा, तत पदत्रयस्य कर्मधारय, ‘ सुंदरथण ’ ति एतेनेद
दृश्य—‘ सुंदरथणजहणवयणकरचरणनयणलावणविलासकलिय ’ ति
व्यक्त नवरजवन—पूर्वकटीभाग लावण्य—आकारस्य स्पृहणीयता विलास-
—स्त्रीणां चेष्टाविशेष ‘ ऊसियज्जय ’ ति ऊर्ध्वाकृतजयपताका सहस्र-
लमेति व्यक्त ‘ विदिन्नलत्तचामरवालवीयणीय ’ ति वित्तीर्ण-
राजा प्रसादतो दत्त छत्र चामररूपा वालव्यजनिका यस्या सा तथा,
‘ कन्नीरहप्पयाया यावि होत्य ’ ति कर्णारथ—प्रवहण तेन प्रयात-
गमन यस्या सा तथा ‘ वाटपो ’ ति समुच्चये ‘ होथ ’ ति अभव-
दिति, ‘ आहेवच्च ’ ति आधिपत्यम्—अधिपतिकर्म, इह यावत्कर्णा-
दिद दृश्य—‘ पोरवच्च ’ पुरोवर्तित्व—अग्रेसरत्वमित्यर्थ ‘ भर्तृत्व ’

‘कृत्तामो’ति कृत्तामेन गृहीयन्ते रक्ष्यसिद्धेनेव वाक्कृत्ताव प्र-
 व्याख्यादि तत्प्रेषास्य वाच्यं यावत्प्रेष्यतीत्यादि पर्यवक्ष्यमिति, तत्र
 छेत्त्यति—इत्युक्त्यो मविष्यति मोक्षयते—केवलज्ञानेन सुकर्म केवलं ज्ञास्य-
 ति मोक्षयति—सकलकर्मविमुक्तो मविष्यति परिनिर्वाण्यति—सकलकर्म-
 छत्तसन्त्यासद्विहो मविष्यति विमुक्तं भवति ! सर्वदुःखानामन्तं
 परिष्यतीति ॥

॥ प्रथमाप्यवननिरणम् ॥

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॥ उज्जिसयम् ॥

[५ १६] ‘अरीणे’ति अहोणपुष्पपर्विद्विषसतीत्यर्थं

याक्कृत्ताव ‘सकलकर्मविमुक्तो मविष्यति’ मोक्षयते—केवलज्ञानेन सुकर्म केवलं ज्ञास्य-
 ति मोक्षयति—सकलकर्मविमुक्तो मविष्यति परिनिर्वाण्यति—सकलकर्म-
 छत्तसन्त्यासद्विहो मविष्यति विमुक्तं भवति ! सर्वदुःखानामन्तं
 परिष्यतीति ॥

‘नवंगमुत्तपडिवोद्विय’ ति द्वे श्रोत्रे द्वे चक्षुषौ द्वे श्रोत्रे
 एका जिह्वा एका कण्ठ एका च नन् इत्येतानि नवावाणि स्मरन्ति
 मुनिनि श्रोत्रेण प्रनिबोधितानि—नार्थग्रहणपटुता प्रापितानि यस्या सा
 तथा अद्भुतमन्त्रेणोन्मादिसाय’ति लक्ष्मिगन्ध ‘सिंगारागारचारु-
 वेम’ ति शृङ्गागन्ध—नसन्निधेयन्यागारानिव चारुवेधो यस्या सा
 तथा गीयरदगधव्वनद्रकुसल’ ति गीतरतिश्चासौ गन्धर्वनाट्यकु-
 शला चेति ममाम गन्धर्वं नृत्य गातयुक्त नाट्य तु नृत्यमेवेति
 ‘सगयगय’ ति ‘सगयगयभणियविहियविलाससललियसलावनिउण-
 जुत्तोवयारकुसले’ ति दृश्य सङ्गतानि—उचितानि गतादीनि यस्या सा
 तथा, सललिता—प्रसन्नतोपेता ये सलापास्तेषु निपुणा या सा तथा,

[पृ. १७.] युक्ता—सङ्गता ये उपचारा—व्यवहारास्तेषु कुशला
 या सा तथा, तत पदत्रयस्य कर्मधारय, ‘मुदरथण’ ति एतेनेद
 दृश्य—‘मुदरथणजहणवयणकरचरणनयणलावणविलासकलिय’ ति
 व्यक्त नवरजधन—पूर्वकटीभाग लावण्य—आकारस्य सृहणीयता विलास
 —स्त्रीणां चेष्टाविशेष ‘ऊसियज्झय’ ति ऊर्वाकृतजयपताका सहस्र-
 लाभेति व्यक्त ‘विदिन्नछत्तचामरवालवीयणीय’ ति द्वितीया—
 राज्ञा प्रसादतो दत्त छत्र चामररूपा वान्मन्यजनिका यस्या सा तथा,
 ‘कन्नीरहप्पयाया यावि होत्थ’ ति कर्णारथ—प्रदहण तेन प्रयात—
 गमन यस्या सा तथा ‘वाटपां’ ति समुच्चये ‘होत्थ’ ति अभय-
 दिति, ‘आहेवप्प’ ति अधिपत्यन—अधिपतिर्कर्म इह यावत्कृष्णा-
 दिद दृश्य—‘पोरवप्प’ पुगेदतिच—अप्रेमरचनियर्थ ‘भर्तृव

पोकञ्च त्वामिह त्वत्त्वामिसम्बन्धमात्रं महत्तयात् । महत्तत्त्वं
 सेवेनेत्याश्रनापत्तया महत्तमत्त्वम् आगार्होत्तरसेवावत्त्वं । आग्नेय-
 मन्त्राप्रधानो यः संन्यसति—सैवनायकत्वेन गमः कर्म वा आग्नेय-
 सेनापत्यम् आग्नेयसेनापत्यमिव आग्नेयसेनापत्यं 'कारेयाणा'
 कर्मयन्ती वी 'पाद्येयाणा' पात्ययन्ती त्वमिति ॥

'अहीन' इति अहीनपुरुषोर्विदिवसरीर' इति व्यस्तं च वाच्यं
 तज्ज्यादिदं इत्थं तज्ज्यात्मनोऽप्यनुगोचरेण' इत्यादि ।

'इदं' इत्यत्र याक्यकरणम् नाम्ने अणपदान् गोत्रमात्रेण—
 मित्यादि संलित्यविउत्तरेवञ्चते इत्येकान्तं इत्थं ॥

'छन्दोऽर्थे जडा पञ्चसीप' इति वचः मपञ्चसी तपदं वाच्यं,
 तथैव—छन्दोऽर्थे अग्निस्त्वित्येव तरोऽन्त्येव जप्यार्थं मावेमावे विदुः
 तए ण से मत्तं गोम्ये छन्दुस्तमणपारणमीति 'पञ्च' इत्यत्र याक्य-
 रणादिदं इत्थं—पञ्चाप पोरिसीप सञ्चार्यं क्ते ब्रीचाप पोरिसीप
 छागं त्रिचाप त्रयाप पोरिसीप अक्षुरिक्मन्त्रमन्त्रमिति मुद्रपोतिर्य
 पटिकेहेइ माम्गन्त्राई पटिकेहेइ माम्गन्त्राणि पमञ्चति मन्त्र-
 गाणि छन्दोहेइ वेयेव समणे मत्तं महत्तमि तेणामेव उवाचञ्च
 २ सप्यं मत्तं महत्तमं क्ते नमस्त्वं २ एवं वयासी—इत्यमि र्य
 म्ते । इत्येहि अन्त्यपुण्यप समामे छन्दुस्तमणपारणमीति वागित्वाग्ने
 गगारे उवाचोऽयमस्मिन्नुवाच कस्तमुवाच मित्त्वद्वरिद्या अदिउप
 गृह्यु मिथार्थं मिथार्थया—कैस्तमुवातेत्यादिमिति वाग्यार्थं अवा-

सुह देवागुप्पिण । मा पटिवय ' स्खल्लना मा कुर्वियर्थ , ' तए णं
मगवं गायने सनगेण ३ अम्मगुत्ताए समाणे समगत्स ३ अतियाओ
पटिनिक्खन्ट अतुगियमचवल्लमसंभने जुगतरप्पलोयणाए दिट्ठिए पुरवो
गिय मोहेमागे ' ति ॥

‘ सनद्धवद्धवम्मियगुडिए ’ ति सनद्धा—सनहत्या कृतसन्नाहा-
तथा वद्ध वर्म्म—वक्त्राणविशेषो येषा ते वद्धवर्मागस्त एव वद्धकर्मिका ,
तथा गुडा—महास्तनुत्राणविशेष सा सजाता येषा ते गुडितास्तत कर्म-
वाग्य ‘ उप्पीलियकच्छे ’ ति उपीडिता—गाढतरवद्धा कक्षा
उगेवन्वन येषा ते तथा तान् ‘ उद्दामियघटे ’ ति उद्दामिता—अपनी-
तवन्धना प्रलम्बिता इत्यर्थं घण्टा येषा ते तथा तान् ‘ नाणामणिरयण-
विविहगेविज्जे ’ ति नानामणिरत्नानि विविधानि ग्रैवेयकानि—प्रीवाभरणानि
उत्तरक्खुकाश्च—तनुत्राणविशेषा सन्ति येषा ते तथा, अत एव
‘ पडिकप्पिए ’ ति कृतसन्नाहादिसामग्रीकान् ‘ झयपडागवरपंचामेल-
आरुद्धहत्थारोहे ’ ध्वजा—गरुटादिध्वजा पताका—गरुडादिवर्जिता-
स्ताभिर्वग ये ते तथा पञ्च अमेलका—शेखरका येषा ते तथा आरुद्धा
हत्थारोहा—महामात्रा येषु ते तथा, तत पदत्रयस्य कर्मधारयोऽतस्तान्,
‘ गहियाउहप्पहरणा ’ गृहीतानि आयुधानि प्रहरणाय येषु अथवा
आयुधान्यक्षेप्याणि प्रहरणानि तु क्षेप्याणीति ॥

‘ सनद्धवद्धवम्मियगुडिए ’ ति एतदेव व्याख्याति—‘ आवि-
द्धगुडे ओसारियपक्खरे ’ ति आविद्धा—परिहिता गुडा येषा ते तथा,

गुणः च यद्यपि इतिनां तनुवागं यथा तथाऽपि देवविद्वान्मन्त्राणा-
 मपि समवतीति व्यवहारिता-अवर्त्मिका पक्षेण—तनुवागविसेष
 यथा त तथा तान् 'उत्तरकशुद्रपमापुसमुद्बन्धपरपामर
 यासगपरिमंष्टियक्ष्णिय' इति उत्तरकशुद्र—तनुवाग विद्वान् एव
 येषामन्ति ते तथा तथाऽप्युक्तैर्मुक्तं वण्शपर—रौद्राभौष्टं यथा ते
 तथा तथा चामरौ कश्चिद्व्य—व्यगै परिमंष्टिता कटी येषां ते तथा
 तत् कर्मवाम्याऽस्तान् 'वर्षीसियसरासगपदीप' इति उत्प्रेक्षिता—
 इत्यप्यवधारयणा राजसूयपौष्ट—पनुर्वाध्विहूपीष्टा वा वैष्णवे तथा
 तान् 'पिप्पिठमेवित्त' इति पिनद्व—पनिद्धितं प्रैवेक वैष्णव तथा
 तान् 'पिममवरकटपिपपट्ट' इति पित्तो वा वदधिहृष्टा—जेवादिमयो
 यिल तथा तान् ।

[५ १८] अयद्वहगर्भपर्व' इति अयद्वहगर्भेण—इच्छादि
 काया अयमयन्त अयने अय स तथा तम् 'उत्तित्तकमनास' इति
 उत्प्रेक्षितकर्मन्यस्तिकं पशुपुष्यगर्भे इति स्पष्टलक्षितधरी
 वज्रकस्तद्वियुपविषयं इति वयधस्तो करयो—इच्छादो
 कर्त्ता—कटीदेशं पुनः—पुनः निवसित इव निवसितयेति समासोऽन्यत्तम्,
 अथवा वयस्य यच्छादिकस्तु—निष्पत्तिपरिकार्यं तन्निवसिता वा
 स तथा त ॥

कटगुणपरचमद्वयार्थ' कण्ठ—गण्ड गुण इव—कण्ठगुणमिव
 रक्तं—कटिहस्तं मण्डपम्—गुणमप्य अय स तथा तं शुभगुणविषयार्थं

गैरिकक्षोदागुण्डितगरीर ' चुन्नय ' ति सत्रस्त ' वज्रपाणपीयं ' ति
वय्या वाद्या वा प्राणा—उच्छ्वासादय प्रतीता प्रिया यस्य स तथा
त ' तिलतिल चेव छिज्जमाण ' ति तिलगच्छिद्यमानमित्यर्थ
' कागणिमंसाडं खावियंतं ' काकणीमासानि तदेहौत्कृत्तह्रस्वमासख-
ण्डानि खाद्यमान ' पावं ' ति पापिष्ठ ' खक्खवरसएहि हम्ममाणं ' ति
खर्खग—अश्वोत्त्रासनाय चर्ममया वस्तुविशेषा स्फुटितवशा वा तैर्हन्य-
मान—ताड्यमान ' अप्पणो से सयाइं ' ति आत्मन—आत्मीयानि ' से '
तस्य स्वक्रानि ।

' अज्झत्थिए ' आत्मगत , इहेदमन्यदपि दृश्य ' कप्पिए ' कल्पि-
तो—भेदवान् कल्पिको वा—उचितः ' चिंतिए ' स्मृतिरूप ' पत्थिए'—
प्रार्थितो भगवदुत्तरप्रार्थनाविषय ' मणोगए ' ति अप्रकाशित इत्यर्थः
सकण्पो—विकण्प ' समुप्पज्जित्था ' समुत्पन्नवान् ' अहो ण इमे
पुरिसे पुगपोराणाण दुच्चिन्नाण दुप्पट्ठिक्कताण असुभाण पावाण कम्माणं
पावग फलवित्तिविसेस पच्चणुब्भवमाणे विहरइ, न मे दिट्ठा णरगा वा
नेरइया वा पच्चक्ख खल्ल अय पुरिसे निरयपडिक्खविय वेयण वेणइ
त्ति कट्ठु ' इत्येतत्प्रथमाध्ययनोक्त वाक्यमाश्रित्याधिकृताक्षराणि गम-
नीयानीति ॥

' रिद्धि ' ति ' रिद्धत्थिमियसमिद्धे ' इत्यादि दृश्य, तत्र रुद्धं—
भवनादिभिर्वृद्धिमुपगत स्तिमित—भयवर्जित समृद्ध—धनादियुक्तमिति ॥

' महयाहि० ' इह ' महयाहिमवतमलयमदरमहिंदसारे ' इत्यादि
दृश्य, तत्र महाहिमवदादय पर्वतास्तद्वत्सार प्रधानो य स तथा

‘पासाईए’ इत्यत्र पासाईए दरिसणिञ्चे अमिकस्ते पदिरूपे ति
 छत्वं तत्र प्रासादीयो—मनाप्रसन्नताहेतु दर्शनीयो—यं पद्वच्छुर्मे
 शान्ति अमिकरूप—अमिकतरूपः प्रतिकरूप—ब्रह्मं प्रति स्वं
 मत्पेति ॥

[पृ १९] ‘नगरबसीबरे’ इत्यादौ बस्यैवरा—वर्धिताना
 पदिरूप—इत्थमद्विप्यो इत्थगोत्रियो वा इत्थमा—सायङ्गतव इत्थमारे’
 ति इत्थेन जीवान् गृह्यतीति इत्थमाह ॥

‘अहम्मिए’ ति कर्मण कर्ति म्बह्वरति वा कर्मिकत्वाभिपे-
 चात्तत्कर्मिक, याक्कत्तणादिदं इत्थम्—अहम्मापुए’ अहम्मन्—
 पापलोक्कन् अन्तुगच्छतीत्यहम्मन्तुगा अहम्मिन्ने कट्टिसप्पेनापमो-
 पम्यरुत्तिओअम्मिठ अहम्मत्ताई अहम्मन्तकण्ठात्तः अहम्मिक
 प्रसिद्धिको वा अहम्मपत्ताई’ अहम्मन्तिक—परसम्बन्धिकोत्थानव प्रलो-
 क्कति—प्रेसते इत्येकंतीतोअहम्मप्रलोकी अहम्मपक्कज्जणे’ अहर्म्य
 एव—द्विसादौ प्रत्यये—अन्तुगत्तान् मवतीत्यहम्मन्तो क्वः ‘अहम्म
 सप्पदापारो’ अहर्म्यरूप सप्पदात्तर—सप्पापारो कस्य स तथा
 अहम्मेवं चेव पित्ति कप्पेमाणे ति अहर्म्येण—पापकर्मण्य एत्ति-
 जीविका कम्मममाला—कुर्वाणं तच्छील इत्यर्थः दुस्सोखे’ दुस्सोख
 दुष्पए अविपमाननियम इति दुष्पदिवात्तये’ दुष्पवान्—
 बहुमिति सत्तोक्कन्नैरनुपपमानसत्तोव इत्यर्थः ।

‘अहीय’ ति अहीयपुण्यपथेद्विक्करो’ इति इत्थम् ॥

‘आयन्नसत्त’ ति गर्भे समापन्नजोषेयर्थ ।

‘धन्नाओ ण ताओ अम्मयाओ’ ति अन्ना-जनन्य, इह
याप्र-रुग्णादिदृश्य-‘पुत्ताओ ण ताओ, तासिं अम्मयाण पुत्तद्धे
जग्गजीवियफले’ ति व्यक्त च ॥

‘ऊहेहि य’ ति गवादीना स्तनोपरिभागं ‘धणेहि य’ ति व्यक्त
‘वसणेहि य’ ति वृषणं—आट्ट ‘छेप्पाहि य’ ति पुच्छै ककुदं—
स्कन्धशिखरं ‘वहेहि य’ ति वहं—स्कन्धे कर्णादीनि व्यवतानि
‘कंवलेहि य’ ति सान्नाभि ‘सोल्लिएहि य’ ति पक्वं ‘तलि-
एहि य’ ति गहन पक्वं ‘भज्जिएहि य’ ति भट्टे ‘परिसुक्के-
हि य’ ति म्वत शोषमुपगत ‘लावणेहि य’ ति लवणसंस्कृतं सुरा-
—तन्दुल धवादिछल्लीनिष्पन्ना मवु च—माक्षिकनिष्पन्न मेरुफ-तालफल-
निष्पन्न जातिश्च—जातिकुसुमं णं मधमेव सांधु च गुटधातकीसमव
प्रसन्ना—द्राक्षादिद्रव्यजन्या मन प्रसत्तिहेतुरिति । ‘आसाएमाणीओ’
ति विशेषेण खादयन्त्योऽपमेव त्यजन्य ग्वर्जदेरिव ‘परिभाएमाणी-
ओ’ ति दहत्य ‘परिभुजमाणीओ’ ति सर्वमुपभुञ्जाना अल्प-
मप्यपरित्यज्यन्त्य शुष्का—शुष्केव शुष्का रुधिरक्षयात् ‘भुक्ख’ ति
भोजनाकरणाद्वीनवलतया वुभुक्षायुक्तेन वुभुक्षा अत एव निर्मासा
‘ओलुग’ ति अवरुणा—भग्नमनोवृत्ति ‘ओलुगसरीरा’ भग्नदेहा
‘णित्तेय’ ति गतकान्ति ‘दीणविमणवयण’ ति दीना—दैन्यवती
विमना—शून्यचित्ता हीणा च—भीतेति कर्मधारय, ‘दीणविमणवयण’

पि पाठान्तरं तत्र विमनस इव विगलितचेतस इव कदने यस्या सा तथा,
 दीन्य वासो विमनस्वदना चेति समास पंडुस्त्वह्यमुहा 'पण्डु
 इत्यमुसौ पाण्डुरो मूढकश्चेत्यथ 'ओमेभियमयमयययकमहे' ति
 ओमेभिय' ति ओमेभ्योऽङ्गानि नमनस्वनरूपाणि कमन्त्रानि यस्य सा
 तथा 'ओहय' ति ओहयमणसेकस्या 'विगलितपुस्तपुस्तविवेकनेत्यर्थः,
 इह भाक्कणविदं एतमे- 'करतसपत्तसत्यमुहा' करतमे पर्यस्त-
 गिरेरितं मुक्तं यथा सा तथा आह्वानोक्त्या मृगीत्यदिद्वितीया क्रिया' ति
 प्यावति-विस्तवति ॥

'इमं च जं' ति इस्योत्तरं 'ओमे कूडम्माहे जेजेव तप्पसा
 कूडम्माही तेजेव च्वागच्छइ च्वागच्छिवा तप्पसं कूडम्माहिपि
 व्याहयमयसंकप्य' इत्यादि मूर्धं प्रागुक्तवृत्त्यनुसारेण परिवर्णं कृत्वाऽ-
 प्येयं सूचीमात्रवापुस्तकस्य ॥

[पृ २०] एहिं इहाहिं इत्यत्र पञ्चकल्लमात्रादिविदं
 एव- ईसाहिं पिवाहिं मणुमाहिं मण्णावाहिं पञ्चकल्लेते, 'कण्णुहिं
 ति वामि एगे' ति सहाय्यमावात् 'अवीए' ति बर्मेत्यप
 सहाय्यमावात् ॥

'सभइवइवमियकवए' पूर्वस्त् वाक्कणस्य 'उप्पीसिय
 सरासयपहीए' इत्यादि 'गहियावइप्पहरण' इत्येवमन्तं एवम् ॥

'संपुमदोहस' ति समन्तवाक्कित्वादेरुण्यत् 'सम्मापियदाह
 ल' ति वाक्कित्वादेरसमानवनात् 'विचीयदोहस' ति वाक्कित्वादेरसमानवनात्

नात् ' विच्छिन्नदोहल' ति विप्रक्षितार्थवान्छाऽनुगन्धविच्छेदात् ' सपन्न-
दोहल' ति विप्रक्षितार्थभोगसपाधानन्दप्राप्तेरिति ।

‘ भीया ’ इत्यत्र ‘ तत्था तसिया सजायभया ’ इति दृश्य,
भयोऽर्क्यप्रतिपादनपराग्येकार्यकानि चैतानि ।

[पृ. २१] ‘ सच्चओ ’ ति सर्वदिक्षु ‘ समत ’ ति विदिक्षु
चेत्यर्थः, ‘ विपलाडत्य ’ विपलायितवन्तीति ।

‘ अयमेयारुवं ’ ति दृढमेवप्रकार वक्ष्यमाणस्वरूपमित्यर्थः ।
‘ मदया २ चिच्ची ’ ति मद्गता २ चिच्चीयेव चित्काङ्गणत्यर्थः ।

‘ आरसिय ’ ति आगमित-आगटितम् ॥

‘ सोच्च ’ ति अवधार्य ॥

‘ एयकम्मे ’ इत्यत्रेद दृश्यम्-‘ एयप्पहाण एयविज्जे एयसमा-
येर ’ ति ।

‘ अट्टदुट्टावगण् ’ ति आर्त-आर्तयानं दुर्धटं-दुःस्वस्थगनीय
दुर्वार्यमित्यर्थः उपगत-प्राप्तो यः स तथा ।

[पृ. २२] ‘ जायणिदुया यावि ’ ति जातानि-उत्पन्ना-
न्यपयानि निर्दुतानि-निर्यातानि मृतानीत्यर्था यस्या सा जातनिर्दुता
वाऽपीति समर्थनार्थः, एतदेवाह-जाता जाता दारका विनिघातमापद्यन्ते
तस्या इति गम्यम् ॥

‘ सारक्खमाणी ’ ति अपायेम्य ‘ संगोवेमाणि ’ ति वस्त्रा-
च्छादनगर्भगृहप्रवेशनादिभिः ।

‘ तिष्ठतिर्यं च ’ ति स्थितिपक्षिणां कुण्डलागतां कर्ममालावृत्तिर्वा
 पुत्रव्यभिक्त्या ‘ चंदसुरपासपिर्यं च ’ ति कर्मवर्तुसारिणं तृतीयदि
 वसोत्सवं ‘ भागरियं ’ ति वटीरात्रिब्रह्मण्यप्रधानमुत्सवम् ।

‘ मोक्षं गुणनिष्कम्भ ’ ति मोक्ष—कर्मफलमापि स्यात्तु अन्त—
 गुणनिष्कममिति ॥

महा इहपक्षे ति औपपादिके यदा इहमतिष्ठो रक्षित-
 स्तथाऽप्यमर्षाद् वाच्यं किमपि क तत्र तत्सूत्रमिषाद्—यावत् ‘ मिषा-
 पातगिरिर्ब्रह्ममल्लीणे च्च चंदगपायवे सुदं विहरद् ’ ति ॥

कासपम्पूजा ति मरणेन ।

[पृ २३] सप्तमसप्तपुरपायविबत्तिर्यं क्वणस्तुत्रे वेत्त
 विपत्तिर्यस्य स तथा तं निष्कर्मदसारी निमग्नसारमाप्सन्निवर्त्त-
 कासपम्पूजा संस्तुतं ति मुक्तमिष्यर्थं जल्पन्ति ते तपति ये
 वयोवतइयेस्य ॥

इत्यनिबन्धेन ति इत्ये निबन्धेपी—म्यस्त समर्पणे यस्य इत्यस्य
 तद्वत्तनिबन्धेन ‘ वाहिरर्धदसारी च ’ इत्यनिबन्धेप्यतिरिक्तं च भाष्यसारां
 —सारमाग्नं गृहीत्वा पञ्चान्तदूरमपवाप्नोति—विजयमिषमार्थवद्भाष्यं
 यावत्पुत्राय च दर्शनेन वदति—उदर्यमपादस्तीति यावत् ।

परसुविषयता इव ति पादुमिहत्वेन—कुत्तरातिष्ठत्वा ‘ वयं
 कृते ति मिथ इत्यत्र यावत्करव्यतिरेकं दर्शय— कावनिषासर्ववि-
 ति तत्र मिथानि—सुहृद् ज्ञातय—समानजातय—निजजा—पितृभ्रातृयः

सन्धन्विन - सन्धुगपाक्षिण , ' रोयमार्णी ' ति अश्रूणि मुहूर्त्ता ' कंद-
मार्णी ' ति आक्रन्द महाध्वनिं कुर्वाणा ' विल्वमार्णी ' ति आर्चस्वर
कुर्वन्ता ।

' अणोदृष्ट' ति यो बलाद्वन्तादौ गृह्णत्वा प्रवर्त्तमान निवार-
यति साऽप्यदृक्कन्तदभावात्पवदृक् , ' अणिवारिण् ' ति निषेवकर-
हित , अत एव ' मल्लदमट ' ति स्वच्छन्दा स्वच्छेन वा मतिगन्ध
स्वच्छन्दमति , अत एव ' मद्गन्धयाग ' स्वेर-अनिवारिततया प्रचारे
यस्य स तथा ' वेमदारपमगी ति वय्याप्रमद्गा कलत्रप्रसङ्गो चेयर्थ ,
अथवा वय्याख्या ये दागन्तप्रमद्गति ।

' भोगभोगाटं ' ति भाजन भाग-परिभाग भुयन्त इति
भोगा-शब्दादया भागाद्वा भोगा भोगभागा-मनोज्ञा शब्दादय
इत्यर्थ ।

[पृ. २४. ' मुच्छिण ' ति मृच्छिता-मृदो दोषेष्वपि गुणा-
व्यापेपात् ' गिद्धे ' ति तदासाड्यावान् ' गदिण् ' ति प्रथितस्तद्विष-
यन्नेहतन्तुमदमित ' अज्जोववन्ने ' ति आधिक्येन तदेकाग्रता
गताऽप्युपपन्न । अत एवान्यत्र कुत्रापि वन्वन्तं ' मुट च ' ति स्मृति
स्मरण ' रट च ' ति गति-आमक्ति ' घिट च ' ति वृत्ति वा चित्त-
स्वास्थ्यम् ' अविदमाणे ' ति अल्पमान ' तच्चित्ते ' ति तस्या-
मेव चित्त-भावमत सामान्येन वा मनो यस्य स तथा ' तस्मणे '
ति द्रव्यमन प्रतप्त्य विशेषोपयोग वा ' तल्लेस ' ति कामव्यजागता-
शुभान्मपरिणामविशेष , ' लेय्याहि ' कृष्णादिद्रव्यसाचिव्यजनित आत्मप-

रिणाम इति तद्व्यवसाये च तत्त्वामेषां व्यवसायान्—भोग्यैः प्रत्यक्ष-
 त्वविशेषरूपं यस्य स तथा, तद्व्यवसाये च तद्व्यवसाये च तद्व्यवसाये
 उपपन्न—उपपन्नान् य स तथा तद्व्यवसाये च तद्व्यवसाये
 पिठानि—दोषितानि करणानि—इन्द्रियाणि येन स तथा, 'तद्व्यवसाया
 मादि' च तद्व्यवसाया—अन्यथा च तद्व्यवसाया मादितो—वादिनो
 य स तथा

अन्यथा च तद्व्यवसाया गतिर्यथा बहुन्मन्त्राणि च—गतिगमनस्यान्तर्यामि
 छिन्नाणि य च तद्व्यवसाया गतिपरिवारविरहानि 'विद्वत्तानि य'
 च तद्व्यवसाया विद्वत्तानि 'पठितानि गमनानि' च तद्व्यवसाया गतिपरिवारविरहानि ॥

इमे च य ' च तद्व्यवसाया गतिपरिवारविरहानि ॥

इति च तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'

मनुस्मृत्यापारिषत्त ' च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'

'आमुक्त' च तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'
 तद्व्यवसाया गतिपरिवारविरहानि 'च तद्व्यवसाया गतिपरिवारविरहानि'

क्विप् ' ति चाण्डिक्यतो—दारुणीभूत 'मिसिमिसेमाणे ' ति क्रोधज्वालाया ज्वलन् ' तिवलियभिउडिं णिडाले साहट्टु ' ति त्रिवलीका भृकुटिं लोचनविकारविशेष ललाटे सहत्य—विधायेति ' अवउडगवधण ' अवकोटनेन च—प्रीत्याया पश्चाद्भागनयनेन बन्धन यस्य स तथा त ।

' पुरापोराणाण ' इत्यत्र यावत्करणात् ' दुच्चिन्नाणं दुप्प-
डिकताण ' इत्यादि दृश्यम् ॥

[पृ. २५] ' वानरपेहण ' ति वानरडिम्भान् ।

' तं एयकम्मे ' ति तदिति—तस्मात् एतत्कर्मा, इहेदमपर दृश्यम्—' एयप्पहाणे एयविज्जे एयसमुदाचारे ' ति ॥

' वद्धेहिंति ' ति वर्द्धितक करिष्यत ॥

' उक्किट्टे ' ति उत्कर्षवान्, किमुक्त भवति ?—' उक्किट्टस-
रीरे ' ति ॥

विधामन्त्रचूर्णप्रयोगै, किंविधै ? इत्याह—' हिययुड्ढावणेहि
य ' ति । हृदयोद्भापनै—शून्यचित्तताकारकै ' निण्हवणेहि य ' ति
अदृश्यताकारकै, किमुक्त भवति ?—अपहृतधनादिरपि परो धनापहारा-
दिक यैरपहृते—न प्रकाशयति तदपहृवता अतस्तै ' पण्हवणेहि य ' ति
प्रसन्नवने यै पर प्रसन्नति भजते प्रहृतो भवतीत्यर्थ ' वसीक-
रणेहि य ' ति वस्यताकारकै, किमुक्त भवति ?—' आभिओगिण्हिं ' ति
अभियोग—पारवश्य स प्रयोजन येषां ते आभियोगिका अतस्तै,

अभिमोक्षणं हेतुः यच्छ- 'दुष्टिः सः अभिमोक्षो ह्येव माये च
 होतुः नाम्बो । दृष्टमि हेतुः मोक्षा विद्या मता य मायमि ॥ १ ॥'
 (द्विविधः स्वभिमोक्षो ह्येव माये च यच्छति ज्ञातव्यः । इत्ये
 मवन्ति मोक्षा विद्या मन्त्राश्च माये ॥ १ ॥ अभिमोक्षित ' ति
 वशीकृत्य ॥

[पृ ३६] ' निवर्त्तते ' ति निगमने वाच्यं, तद्यथा- 'एवं
 सः सः समणेन भगवत्या वाच्यं संपत्तेर्न दुष्टविद्यागणं विद्वत्सु
 अभिमोक्षस्तु अभिमोक्षे पत्तेति चेति ' अत्र च इतिशब्दः सम्यक्ती विद्या'
 ति वशीकृत्य मगस्त उपपन्नं न यथाकथञ्चिदिति ॥

॥ विद्याकृत्ये द्वितीयाप्यवतारिणम् ॥

३

॥ अभग्नसेण ॥

[पृ २६] ' तद्यस्तु वदन्तवा ' ति तृतीयाप्यवतारिण-
 -मत्तवत्या वाच्यं सा पदे- अत्र न पते ! तद्यमेव भगवत्या वाच्यं
 संपत्तेर्न दुष्टविद्यागणं विद्वत्सु अभिमोक्षस्तु अभिमोक्षे पत्तेति तद्यस्तु न
 मति ! के नदु पत्तेति । एवं तद्यु ' ति ' एवं ' वदन्तवाग्नय-
 व्याच. मग्नः सः वाच्यवदन्तः सः ' ति वाच्यवत् ।

देसप्यते ' ति मग्नप्यते ।

‘ विसमगिरिकंदरकोलवसन्निविद्धा ’ विषम यद्गिरे. कन्दरं—कुहर तस्य य कोलम्ब—प्रान्तस्तत्र सन्निविष्ट—सन्निवेशिता या सा तथा, कोलवो हि लोके अवनत वृक्षशाखाप्रमुच्यते इहोपचारत कन्दर-प्रान्त कोलम्बो न्याख्यात, ‘ वंसो कलंकपागारपरिविखत्ता ’ वशीकलङ्का—वशीजालीमयी वृत्ति सैव प्राकारस्तेन परिक्षिता—वेष्टिता या सा तथा, ‘ छिन्नसेलविसमप्पवायफरिहोवगूढा ’ छिन्नो—विभक्तोऽवयवान्तरापक्षया य शैलस्तस्य सम्बन्धिना ये विपमा प्रपाता—गर्तास्त एव परिखा तयोपगूढा—वेष्टिता या सा तथा ।

‘ अर्धितरपाणीये ’ ति व्यक्त, ‘ सुदुलभजलपेरता ’ सुष्ठु दुर्लभ जल पर्यन्तेषु यस्या सा तथा, ‘ अणेगखंडी ’ अनेका नश्यता नराणा मार्गभूता खण्डय—अपद्वाराणि यस्या साऽनेकखण्डीति ‘ विदियजणदिण्णनिग्गमप्पवेसा ’ विदितानामेव—प्रत्यभिज्ञाताना जनाना दत्तो निर्गम प्रवेशश्च यस्या सा तथा, ‘ सुवहुस्स वि ’ सुवहोरपि ‘ कुवियजणस्स वि ’ मोषव्यावर्तकलोकस्य दुष्प्रवृत्त्या चाप्यभवत् ॥

‘ अहम्मिण् ’ ति अधर्मेण चरतीयाधर्मिक, यावत्करणात् ‘ अधम्मिण्हे ’ अतिशयेन निर्द्धर्म अधर्मिणो नित्तृशकर्मकारित्वात् ‘ अधम्मक्खवाई ’ अधर्ममाल्यातु शील यस्य स तथा ‘ अधम्माणुण् ’ अधर्मकर्तव्यम् अनुज्ञा—अनुमोदन यस्यासावधर्मानुज्ञ अधर्मानुगो वा ‘ अधम्मप्पलोयई ’ अधर्ममेव प्रलोकयितु शील यस्यासावधर्मप्रलोको ‘ अधम्मपलज्जणे ’ अधर्मप्रायेषु कर्मसु प्रकर्षेण गम्यते इति अध-
र्मप्रजन न्त्योरैक्यमिति कृत्वा न्यस्य स्थाने लकार, ‘ अपम्ममिण्-

समुदायारे' अथर्म्म एव लोकस्वभाव समुदायतय—वाचिञ्जनानुयन
 मत्स्य स तथा 'अपम्मोयं येव विंत्ति कप्पेमाण विहरइ' अपम्मोय—
 पापेन साक्कालुअनेनैव दहनाहनमिर्म्मञ्जनादिना कम्मैया 'वृत्ति'
 वर्त्तनं कप्पयन् कुर्माणो विहरती' ति भास्ते एव 'इयत्तिमि
 ववियत्तए' इन निनाद्यम छिन्निव द्विवा कुक् 'मिन्व
 कुत्तादिना म्भं विपेहीद्वयं पणनपि प्रेरयन् प्राणिनो विहृत्तरीये
 इनात्तिमिन्वविक्कत्तं हनेयादयं शब्दाः संस्कृतेऽपि न विज्ञा
 मनुकरणकृत्वादेवां कोहियपायी प्राणिविक्कत्तेन कोहितो रक्त-
 रक्ततया पाणो हस्तो वत्स्य स तथा बहुजमरयिमायभसे' बहुज
 नगरेषु निर्गत—विभुत्तं यतो वत्स्य स तथा इतो विहवणवत्तुक्कं म्भत्त-
 म 'यसिन्वत्तिपयममत्ते' अस्तिर्माष्ठि—सङ्गच्छता तस्यां प्रथम—अथ
 प्रथम इत्यर्थं म्भम्भे—योगः य स तथा 'आहेवत्तं' ति अभिपत्ति-
 कम्मं वाक्कणणात् परिकम्भं सप्तमिथं माहिथं महज्जगत्तं आप्माईसरसे-
 नावत्तं ति इत्थं म्भान्ना न पूर्ववत् ॥

[पृ २७] गंदिमयगाय ये' ति कुर्मुरादिन्य ये पम्भो
 छिन्वन्ति ते सन्निभेयक्यः सविच्छेयमाण ये' ति वे मिच्छिन्वन्ति
 मिच्छन्ति ते सन्निभेयक्यः संहपद्याव य' ति सन्ध—अपरिपूर्णः
 पद्य—परिचालपद्यो येषां म्भकुत्तादिभ्यस्तुनामिभूततया परिपूर्णपरिचालाप्रो-
 ते सन्धपद्य—कुत्तप्ररुद्वं अन्त्यान्त्यमद्विरिण इत्यप्ये, कुत्ता इत्यपरं,
 'संहपादियाव' मिति स्वधिमिति 'छिन्मिज्जमद्विरादियप्ये' ति
 छिन्मा इत्यप्येषु मिभ्य ग्राधिच्छदियु 'वाहिरादिय' ति अन्त्यान्त्य-

ह्यकृता, अथवा 'वाहिर' इति वाह्या स्वाचारपरिभ्रगाद्विगिष्टजनवहिर-
वर्तिन 'अहिय' इति अहिता ग्रामादिदाहकत्वाद् अतो द्वन्द्वस्ततस्तेषा
'कुडगं' वशादिगहन तद्वयो दुर्गमत्वेन रक्षार्थमाश्रयणीयत्वसा-
मर्थ्यास तथा ॥

'उवीलेमाणे' इति उपपाठयन् 'विहम्भेमाणे' इति विधर्मयन्—
विगतधर्मं कुर्वन्, अर्थापहारं हि दानादिधर्माभाव स्यादेवेति, 'तज्ज-
माणे' इति तर्जयन् जान्यासि रे इत्यादि भणन्नत 'तालेमाणे' इति
ताडयन् कषादिघातै 'णिच्छाणे' इति प्राकृतत्वात् नि स्थान—स्थानव-
र्जित 'निद्धणे' निर्द्धेन गोमहिष्यादिरहित कुर्वन्निति, कम्प—उचितो
य आश्रय—प्रजातो द्रव्यलाभ स कपायोऽस्तम् ॥

'अहीण' इत्यत्र 'अहीणपुत्रपचेंदियसरीरा लक्खणवजणगुणोव-
वेण' इत्यादि द्रष्टव्यम् ।

'अवउडय' इत्यत्र यावत्करणात् 'अवउडगवधणवद्ध उक्खत्तक-
ननास नेहत्तुप्पियगत' इत्यादि द्रष्टव्य व्याख्या च प्राग्वदिति ॥

'पढमंमि चच्चरसि' प्रथमे चर्चरे—स्थानविशेषे 'निसियावंति'
इति निवेद्यन्ति, 'चुल्लपिउए' इति अष्टौ लघुपितृन्—पितुर्लघुभ्रा-
तृन् इत्यर्थः ॥

'कलुणं' इति करुण—करुणास्पद त पुरुष, क्रियाविशेषण चेद, 'काक-
णिमंसाइ' इति मासश्चण्डखण्डानि ॥

'दोच्चसि चच्चरसि' इति द्वितीये चर्चरे 'चुल्लमाउयाओ' इति
पितृलघुभ्रातृजाया अथवा मातुर्लघुसपत्नी ॥

‘एवं तर्ह्य’ इति तृतीय चर्चरे ‘अद्भु महापितृषु’ इति अद्भ्यो
महापितॄन्—पितृभ्योऽप्रमातॄन्, एवं याकञ्चरणात् अगम्या यापेतीति
वाच्यम् । चतुर्थे चर्चरे अद्भु महात्मादयाओ इति
पितृभ्योऽप्रमातॄणां अथवा मातृभ्योऽप्यस्यत्वात् पञ्चम चर्चरे

[पृ २८] पुरातनप्रसिद्धो वातयन्ति, पठे लुप्य वद् सप्तमे
नामात्तृभ्यन् दुर्हितैर्मर्तॄन् अष्टमे धूषाभ्यो’ इति दुर्हितं नष्टमे
‘ननुप’ इति नष्टन् पौरान् योद्धितान् वा अष्टमे ननुर्भ्यो इति
ननु—पौरैर्द्विर्द्वितीयां पञ्चमसे ननुपायद् इति ननुकापतीन् अष्टसे
ननुर्भ्योऽभ्यो इति ननुकिनीः पौत्रार्थव्याख्या, अथोदरा पित्रसिप-
पश्य इति पितृव्यस्तपतिभ्यन् तत्र पितु स्तस्यसे—मनितृभ्यस्तस्यो पठ्य
एव पतिभ्य—मर्त्यं चतुर्थसे पित्रसियाभ्यो’ इति पितृव्यसु—अन-
कममिनीः पञ्चमसे ।

मातृसियापश्य इति मातृव्यसुःपतिभ्यन्—अननीममिनीभ्योऽन्
पठ्यसे मातृसियाभ्यो इति मातृव्यसु—अननीममिनीः तस्यसे ‘मातृ-
सियाभ्यो इति मातृव्यसुः, अथ्यस्यसे अथ्यसे मित्रजाइमिफासं
बंधिपरियणं’ इति मित्राणि—सुहृद् इत्यर्थः—समानवासीना मित्राणां—
अथ्यना मातृव्यपुत्रादयो सम्बन्धिनः—अथ्यस्यस्यस्यस्य परिबन्धो—शुश्री-
वास्तादि एते इत्येतेत्यस्य ।

अद्भु इह याकञ्चरणात् दिष्टे निष्कृष्टिचमिदममप्याजे
इत्यादि चतुर्वचनम् अपविगूय इत्येतेत्यस्य इत्यम् ॥

‘दिन्नभङ्गभक्तवेयण’ इति दत्त श्रातभक्तरूप वेतन—मूय्य येपा ते तथा, तत्र मृति—द्रुमादिवर्तन भक्त तु वृत्तफगादि ‘कल्लाक-
ल्लिं’ इति कञ्ये च कञ्ये च कञ्याकञ्यि—अनुदिनमित्यर्थः ‘कुदा-
लीका’ मूखनित्रविशेषा ॥

‘पत्थिकापिटकानि’ च वशमयभाजनविशेषा, काकी धूकी
टिट्ठिभीवकी मयूरी कुर्कुटी च प्रसिद्धा, अण्डकानि च प्रतीतान्येवेति ।

[पृ. २९] ‘तवएसु य’ इति नवकानि—सुकुमारिकादितल्ल-
भाजनानि ‘कवल्लीसु य’ इति कवञ्यो—गुटादिपाकभाजनानि ‘कंडुसु’
इति कण्डवो—मण्टकादिपचनभाजनानि, ‘भज्जणएसु य’ इति भर्जन-
कानि कर्प्पगणि वानापाकभाजनानि, अङ्गाराश्च प्रतीता, ‘तल्लिति’
अग्नौ न्नेहेन भज्जन्ति—गानावत्पचन्ति ‘सोल्लिति य’ इति ओदनमिव
गन्ध्यन्ति खण्डओ वा कुर्वन्ति ‘अन्तरावणंसि’ इति राजमार्गमव्यभागव-
त्तिहट्टे ‘अंडयपणिण’ इति अण्टकपण्येन ॥

‘सुरं चे’ त्यादि प्राग्वत्

‘जीमियभुत्तुत्तरागयाओ’ इति जेमिता—कृतभोजना भुक्तो-
त्तरं भोजनानन्तरमागता उचितस्थानं यास्तास्तथा ।

‘पुरिसनेवत्थिज्ज’ इति कृतपुरुषनेपथ्या ।

‘सन्नद्ध’ इत्यत्र यावत्करणादिद् दृश्य—सन्नद्धवद्वन्मियकवद्वया
उप्पोलियसरासणपट्टिया पिणद्दगे विज्जा विमलवरचिन्धपट्टा गहियाउट्पह-
रणावरण इति व्याख्या तु प्राग्वेति, ‘भरिण्हि’ इति हस्तपाणितै

‘असीर्णि’ ति लटिक्कै निबद्धाणि’ ति कोमलमात्रे ‘असीर्णि’
 ति मूर्ध्नि ‘असागर्णि’ ति लृट्प्रमाणेन शृङ्गदेशेन वन्मन्त्र ‘ताणर्णि’
 ति वनयोमि ‘समीवर्णि’ ति सत्रीय - कट्यारोहप्रमाणे ‘वर्णि’
 ति कलणिके ‘समुत्तिसर्णि सरर्णि’ ति निसर्गार्थमुत्तिसर्गिणी
 समुत्तिसर्णियाणि ति समुत्तिसर्णियामि । वामार्णि ति पाण्यन्वि-
 तेषु वृद्धाणि ति कश्चित् तत्र प्रहरणमिश्रैर् वीर्यवशात्पुनरुत्पन्न-
 त्वेन मासारियाणि ति प्रसन्निकाणि ऊरुपदार्णि ति
 अक्षपष्टिकाणि ।

[पृ ३०] ‘छिप्पनूरेण वज्रमाणेण’ इत्यनूरेण वायमा-
 नेन महसा उक्किट्ठि’ इत्यत्र यावत्कण्ठगतिर्न दत्तं— महसा उक्किट्ठि-
 सीहनायवामकम्बयमरवद्य’ तत्र टट्टट्ठिन्—आनन्दमहायनि सिंह
 मत्पथ प्रसिद्ध बोल्लव—वर्णम्यच्छिन्नचित्ता ध्वनि कम्बकम्ब म्यच्छिन्न-
 स एव तन्मन्त्रणो यो रव स तथा तन् समुत्तरवस्यं पिब’ ति
 अक्षयिणात्प्रमाणमित्यत्र समवमिबोत्पन्नं गतानामन्त्रमिति गम्यते ।

‘तं नइ अई पि’ ति तत्—समावच्छेदमपि इह यावत्कण्ठगतिर्न
 दत्तं— वृद्धिं मिच्छन्निष्कामपणसंबन्धिपरिवगमद्विधाणि अम्यदि य’
 त्वाति होहम् पिप्पिपञ्चामी’ ति होहदं म्यक्त्वामीति कट्टु—इति
 हेतोः तंसि होहसंसि ति तन्मिन् वृद्धे इह यावत्कण्ठगतम् अवि
 मिच्छमार्यामि मुक्का वृक्त्वा योमया’ इत्यदि अक्षयिणात्प्रमाण-
 मित्याह’ इत्यन्त्रं दत्तमिति ।

‘तए ण से’ विजयश्रीरसेनापति स्कन्दश्रीय भार्यामुपहतमन — सकृन्वा भूमिगतदृष्टिकामार्त्तध्यानोपगता ध्यायन्ती पश्यति, दृष्ट्वा एवमवादीत- किं ण त्व देवाना प्रिये । उपहतमन सङ्कल्पेयादिविशेषणा ध्यायसीति, इदं वाक्यमनुसृत्य सूत्र गमनीयम् ।

‘इद्रीसकारसमुदण’ ति ऋद्ध्या-वस्त्रमुवर्णादिसम्पदा मत्कार-पूजाविशेषस्तस्य समुदायो य स तथा तेन, ‘दसरत्तं ठिइपडियं’ ति दशगत्र यावत् स्थितिपतित-कुलक्रमागत पुत्रजन्मानुष्ठान तत्तथा ॥

[पृ. ३१] ‘अट्टदारियाओ’ ति, अस्यायमर्थ-‘तए णं तस्स अभग्गसेणस्स कुमारस्स अम्मापियरा अभग्गसेण कुमार सोहणसि तिहिकरणणक्खत्तमुहुत्तसि अट्टहिं दारियाहिं सद्धिं एगदिअसेण पाणि गिण्हाविंसु’ ति, यावत्करणादिद दृश्य-‘तए ण तस्स अभग्गसेणस्स कुमारस्स अम्मापियरो इम एयाख्व पीईदाण दलयति’ ति ‘अट्टओ दाओ’ ति अष्टपरिमाणमस्येति अष्टको दायो-दान वाच्य इति शेष, स चैवम्-‘अट्ट हिरण्णकोडीओ अट्ट सुवण्णकोडीओ’ इत्यादि यावत् ‘अट्ट पेसणकारियाओ अन्न च विपुलधणकणगरयणमणिमोत्तियसख-सिलप्पवालरत्तरयणमाढय सतसारसावएज्ज’ मिति, ‘उप्पि भुंजइ’ ति अस्यायमर्थः-‘तए ण से अभग्गसेणे कुमारे उप्पि पासायवरगए फुट्टमाणेहिं मुयंगमत्थएहिं वरतरुणिसपउत्तेहिं वत्तीसइवद्धेहिं नाडएहिं उवगिज्जमाणे विउले माणुस्सए कामभोगे पच्चणुव्वभवमाणे विहरइ’ति ॥

‘महत्थ’ महाप्रयोजन ‘महग्घ’ ति बहुमूल्य ‘महरिह’ ति महतो योग्यमिति ॥

¹ इति हि कथनाप्रक्रमः ॥

[पृ ३०] 'जीवगाई मन्दादि' ति जीवतं गृह-
पश्य ॥

[५३३] मरुत्तगरणं ' ति यत्प्राप्तेन ॥

‘ यमाएदि एतपदिठं, यव कण्ठम् कडिपूरी त्वादि
एतम् ।

४ विषमदुष्मागार्यं मे विदमं-विम्वक्तं दुर्गं-दुष्मपेशं गहनं-
वृक्षगाह्यम् ।

सपश्यन्नेति योषु समारब्धः ॥

इयमहिम् ' ति यावच्छ्रुत्वादेवं इत्यम्— इत्यमहिम्पदस्यैव
इयमहिमास्त्वित्यस्यपदानां इव सैवमप्य इवञ्च मविता मानस्य
मयनात् प्रवर्गीण—मुमदा चर्तित्या—विनाशित्या मय्य स तथा, विप-
तित्या विहृष्टकेन च पञ्चमस्य मय्य स तथा, सत परास्तुत्यस्य
कर्मपात्रव ' निसोदिसि विपदिसहि ' ति सर्वता रज-
त निवर्तयति ॥

अपाम पि तडाधिपराप्रवर्जितं अवाधं पि द्यौरिष-
 क्तवर्जितं अभीरिय पि जीववीर्यैरेत 'अधुरितकारपरकर्म'
 पि दुरुक्तम् - चैकधामिमानं स एव निष्प्रादित्त्यप्रयोजनं फलकम्
 तयोर्निनिवातदुरुक्तमप्यस्तकम् अधारणिज्जमिति कहु पि अवाध
 जीम्य-वारिपित्तमरास्यं त्वाहं वाज्जस्यमिदं हन्ता-देवः ॥

[पृ ३४.] ' उग्गरेण ' नि मात्तादियर्थ ॥

' मामेण य ' नि माम-प्रेमोत्पादक वचन ' भेदेण य ' ति मेदं स्थापित पदानां च स्वामिन्यविश्वामोत्पादनम् ' उपपयाणेण य ' ति उपप्रदान-अभिमतार्थदान ।

' जे वि य मे अन्धितरगा सीमगमम ' ति येषपि च ' से ' तस्याप्रमंनस्यान्यन्तरका -आमन्त्रा मन्त्रिप्रभृतय , किमृता ?- ' सीम-गमम ' ति शिष्या एव शिष्यकाम्तेषा भ्रमा-अन्तरिषु ते शिष्यकभ्रमा , विनीततया शिष्यतुया दृश्ये , अथवा शीर्षक-शिर एव शिर कवच वा तस्य भ्रम -अर्थमिच्छागितया शीर्षकवचन वा त शीर्षभ्रमा , इह तानिति शेष , भिनर्त्तानि याग ।

तथा ' मित्तनाट्टणियगे ' यदि पर्ववत् ' मित्ठ ' ति चांगमे-नापनो म्हेह भिनन्ति , आमन्ति प्रतिवदान करोतीत्यर्थ ॥

' मह थयाट्ट ' ति महाप्रयाजनानि ' मह्थ्याट्ट ' ति महामूयानि ' मह्थिहाट्ट ' ति महत्ता योग्यानि म्हे वा-प्रजामर्हन्ति महान् वाऽर्हं पूज्यो येषा नानि तथा , एवविधानि च कानिचिक्वपाद्वियोग्यानि भवन्तीत्यत आह-(' रायाग्निहाट्ट ' ति गजामुचिनानि) ।

' मह मह्ठमहाल्लिय कूडागारमाल ' ति महती-प्रशस्ता महती चासौ अतिमहाल्लिका च-गुर्वी महतिमहाल्लिका नाम , अन्यन्त-गुम्फाम्भिर्य ' कूडागारमाल ' ति कूटस्येव-पर्वतशिखरस्येवाकारो यस्या मा तथा सा चासौ यात्रा चेति समामोऽनस्ताम् , ' अणंगस्वम-

सप्तसन्निविटुं पासाह्वय दससन्निविटुं अभिषेकं पण्डितं ' ति व्याख्या
प्राक्कृत ।

ऊस्मुक्कं 'सि भविष्यमानसु-कम्पणं, यात्कस्मिन्निरे रस्म-
तद्धरं' देशगतादि प्रसिद्धि भविष्यमानराजदेवदम्भम् अमरदम्भसं
कौटुम्बिकगोष्ठेषु राजवर्जकता मरुतामविषयमानप्रदेशम् 'अन्विमकुर्द्विमे'
दम्भो-निम्बस्तेन निर्बुधं राजदेवतया म्भत्वापिष्ठं तस्मिन् कुण्ड-
मस्तन्यक्षिप्रस्तेन निर्बुधं दम्भं कुर्द्विमे ते भविष्यमाने यत्र प्रमोदेऽस्य
दम्भिमकुण्डिनिमोदेऽस्य अपरिमे' सि भविष्यमानं परिमे-कम्पदम्भं
यत्र स तथा तम् अपारमिर्जं' भविष्यमानाभर्मणम् अपुष्पुम-
मुर्गं' अनुष्पुता-मानुष्येण वातगार्हमुद्रिता अनुष्पुता वा-वातग-
र्हमेव वातगार्हमुद्रिता मुद्रिता यत्र स तथा भविष्यमानमृद्वामं
अम्भनपुष्पमां 'गणिषाचरनाद्गर्भकमिष' गणि कर्त्तरीनाम्भै-
मातृकपत्रै कर्त्तरी वा स तथा तम् अणेगवासाचरापुपरिमे'
अनर्कैः प्रेक्षापरिमितोक्तिमिष्वर्षं पशुइयपक्षीमिषामिरामं'
प्रसुतिरै प्रसुतिरैष्य ज्ञैरभिरमणीयं चहारिहं' सि यद्यथाभम् ।

[५ ३५] सदाहु सयमेव गच्छिता उवाचो स्वयमेव
गमिष्यसीत्यर्थे

नाइचिमेहेरि ' ति अन्तकण्ठार्थं मद्भाणेरि ' ति प्रवा-
नकै सुहेरि ' ति सुसैः—सुसहेदुमि वसहिपाप्परासेरि ' ति
वासिष्ठात्मभोजनै ॥

‘ जएण विजएण वद्धावेड ’ त्ति जयेन विजयेन च रिपूणा
वद्धस्सेयेवमाशिप प्रयुङ्क्ते इत्यर्थ ॥

ननु तीर्थकग यत्र विहरन्ति तत्र देशे पञ्चविंशतेर्योजनानामादेशा-
न्तरेण द्वादशाना मव्ये तीर्थकगतिगयात् न वैरादयोऽनर्था भवन्ति,
यदाह—“ पुच्छुप्पन्ना रोगा पसमति इडवेरमारीओ । अडवुट्ठी अणावुट्ठी
न होड दुन्मिक्ख डमर च ॥ १ ॥ ” इति ।

[पूर्वापन्ना रोगा प्रशाम्यन्ति इतिवैरमार्थ । अतिवृष्टिग्नावृष्टिर्न
भवति दुर्भिन्न डमर च ॥ १ ॥]

तत्कथं श्रीमन्महावीरे भगवति पुरिमताले नगरे व्यवस्थित
एवाभग्नसेनस्य पूर्ववर्णितो व्यतिकर सपन्न १ इति । अत्रोच्यते, सर्वमि-
दमनर्थमर्थजात प्राणिना स्वकृतकर्मण सकाशादुपजायते, कर्म च द्वेधा
—सोपक्रम, निरुपक्रम च, तत्र यानि वैरादीनि सोपक्रमकर्मसपाद्यानि
तान्येव जिनातिगयादुपशाम्यन्ति सदोषत्वात् साध्यव्याधिवत्, यानि तु
निरुपक्रमकर्मसपाद्यानि तानि अवश्य विपाकतो वेद्यानि नोपक्रमकार-
णविषयाणि असाध्यव्याधिवत्, अत एव सर्वातिगयमम्पत्समन्विताना
जिनानामप्यनुपशान्तवैग्भावा गोगालकादय उपसर्गान् विहितवन्त ॥

॥ इति विपाकश्रुते अभग्नसेनाख्यतृतीयाव्ययनविवरणम् ॥

॥ संगटे ॥

[पृ ३७] अइ णं मति । इयादि बहुव्रीह्यन्तस्योत्प्रेष—

प्रस्तावना वाप्या इति गर्भ्यं स वाप्य—‘अइ णं मति । समणेण मगक्खा
आम सपत्तेण दुइविषयपण सवन्त अक्खयणस अयमहे पत्ते पठव-
रस णं मते । के कट्ट पत्ते ।’ ति ‘मइया’ इत्यन्त मइयाइम
वन्तम्—इत्थमस्यमंगमइइसत्ता इयादि राजवर्णको दस्य., साम १ मेर
२ दण्ड ३ इत्येव पदमेव दस्यं साममेरइइउवप्यमाणनीरिमुपज्ज-
मयविइसू’ साम—विम्ववचने १ मेर—न्ययकसेवकयोधितमरकरण
२ दण्ड—वर्तितमबोरपहार ३ उपप्राप्तुन—अमिमतावर्धनम् ४ पद्य
न्येष मीलय मुमपुक्का पन स तथा अत्त एव नयेपु विवाज्—मकर
वैलिता य इयादिरस्मा मदर्पको दस्य ॥

[पृ ३९] ‘सुमरे सवण काल’ ति अयमर्थ—‘सुमरे

सवणादे सवणसमुरे कम्मवप्पुण्य संजुते वाधि होव’ ति ।

[पृ ४०] ‘अध्यामपं’ ति अयमर्थ—‘तत्तं त्तां कव

म्’ इत्याह—‘सयमोइयुवं’ ति सज्ज—दुग्धा म्यातिष्ठ—बहिना नृत्ता
या सा तथा साम । ‘अवयासाविप्’ ति अवयासित—अभिहित ।

[पृ ४१] ‘ओम्भय० मपिस्सइ’ ति ‘ओम्भयगमपुपत्ते

कपं ओम्भसकपे वापि मपिस्सइ इयेवं इत्यन्तम् ।

‘त स’ ति ‘तए ण सा’ इत्येव दृश्यम् । ‘विष्णय’ ति एत-
देव दृश्य—‘विष्णयपण्णियमेत्ता’ ।

‘निकखेवो’ ति ‘एव खलु जवू’ समणेणं भगवया महावी-
रेण चउत्थन्स अज्झयणन्म अयमद्वे पनत्ते’ इत्येवरूप निगमन वाच्य-
मिति । जेषमुपपुज्य प्रथमाव्ययनानुसारेण व्याख्येयमिति ॥

॥ चतुर्थाव्ययनविवरणम् ॥

५.

॥ वहस्सइदत्ते ॥

[पृ. ४२.] ‘रिउन्वेय’ ति एतेनेद दृश्य—‘रिउन्वेयजज्जु-
व्वेयअथव्वणवेयकुसले’ ति दृश्य व्यक्त च ।

[पृ. ४३] ‘हिययउंडीओ’ ति हृदयमासपिण्डान् ॥

[पृ. ४४.] ‘वेलासु’ ति अवसरेषु—भोजनशयनादिकाले-
चित्तरथ ‘अवेलासु’ ति अनवसरेषु ‘काले’ तृतीयप्रथमप्रहरादौ
‘अकाले च’ मध्याह्नादौ, अकाल विशेषेणाह—‘राओ’ ति रात्रौ
‘वियाले’ ति सन्ध्याया ‘संपलगो’ ति आसक्त ॥

॥ पञ्चमाव्ययन बृहत्पतिदत्तस्येति ॥

॥ नन्विवद्गणे ॥

[पृ ४५] ' चित्तं बहुविदं ' इति आश्चर्यभूत बहुप्रकारं
चेतवर्गः ' अस्तेकारियकर्म ' इति सुरकर्म ' सम्प्रदायेषु ' इति
शास्त्रास्थानमोक्षनरक्षन्मन्त्रस्नानादिषु ज्ञाप्यमानेषु वा धुन्यमेषु ' सम्प्र-
यूमियासु ' इति प्रासादमूमिषसु सन्तममूमिकास्सागासु पदेषु वा—म-
मास्यादिषु ।

' विष्मयिष्यारे ' इति उवाञ्ज्वातसचरणं अनुज्ञातविचारणो वा ॥

[पृ ४६] ' कसकसमरिपुर्हि ' इति कसकसमयत इति कस-
कसं—वृणादिभिन्नवर्गं तत्रैव, तत्रं कसोमपमिवादि विशेषणम् ।

' हारं पिपदेति ' इति परिधापयति, किं इत्या ! इत्याह—अयो-
मये छेदकं गृहीयति, तत्र हारं वाद्यारम्भारम्भः ।

अद्वारं इति नस्तारिकं याकफणत् तिसरिषे पिपदति
पापं पिपदति कदिसुखं पिपदति इत्यादि, तिसरिकं प्रतीतं प्राक-
म्भा—सुम्भनकं कटीसूत्रं व्यक्तं ' पट्टं ' इति कसकसमयतं मुकुटं—हेतुस्तकः
' चित्ता तरेव ' इति तं पुरुषं दत्तं गौतमस्य विष्णुस्तकैवाग्नौ यथा हि
प्रथमेऽप्यप्ये तत्राहि—न मे विदुः नस्य वा मरुता वा, अये पुनः पुनरेते
निरपयदिसुखिय केवर्गं वेपथु इति, याकफणत् देवं इत्यम्—' अथापयतं
अथपार्थ पद्विगाहोह केवेव समणी यगर्ग तेजेव अयम्यच्छ ' इत्यादि

वाच्य 'वागेड' ति कोऽमो जन्मान्तरे आसीदित्येव गौतम पृच्छति
भगवास्तु व्याकरोति—कथयति ।

[पृ. ४७.] 'चारगपाळे' ति गुप्तिपालक ।

'चारगभंढे' ति गुप्त्युपक्रमम् ।

'हृत्पुंड्रयाणं' ति अण्डनि—काष्ठादिमयवन्धनविशेषा, एव
पादान्दुकान्यपि, 'हृटीण य' ति हृटय—खोटका 'पुंज' ति
सशिरसो गडि 'निगर' ति गडिमात्रम् ॥

'वेणुलयाण य' ति स्थूलवशलताना 'वेत्तलयाण य' ति
जलजवशलताना 'चिंच' ति चिञ्चालतानाम अम्बिलिकालतानां
'छियाण' ति लम्प्यचर्मकडाना 'कसाण य' ति चर्मयष्टिकाना
'वायरासीणं' ति वन्कम्भयो वटादित्वग्मयसिंदुराणि ताटनप्रयोज-
नानि तेषां पुञ्जास्तिष्ठन्तीति योगः ।

'सिल्लाण य' ति दृषदा 'लडलाण य' ति लसुटाना
'मुगगराण य' ति व्यक्त 'कनंगराण य' ति काय—पानीयाय
नङ्गरा—त्रोपिन्थनिश्चलीकर्मणपाषाणास्ते कनङ्गरा कानगरा वा—ईषन्नगरा
इत्यर्थः । 'तण ण से' ति एतस्य स्थाने 'तस्स ण' ति मन्या-
महे एतस्यैव सङ्गतत्वात् पुस्तकान्तरे दर्शनाच्चेति ।

'असिपत्ताण य' ति असीना 'करपत्ताण य' ति कचाना
'खुरपत्ताण य' ति क्षुरणा 'कलवचीरपत्ताण य' ति कडु (ल)-
म्वर्चम्—अश्वविशेषः ।

कटि (कटन) सस्कराण य ' ति वंशराम्यकानां वम्-
पङ्गव व ' ति वर्णागाम् अष्टपञ्चाय य ' ति धर्मीनां—वृषिकपु-
ष्पाहतीनां ' ईमणाण य ' ति मैत्रिम्यतापितैर्होदराज्यप्रदिमि-
पत्तमीरुद्र उल्पायते छानि वम्भकानि काटिसार्ध ' ति इत्यस्य-
रविदेयागां ॥

पञ्चाण य ' ति प्रच्छम्भकानां विष्पञ्चाय य ' ति इत्य-
भुरागां कुत्रग तस्यैरुमकानि वर्माय प्रतीता ।

अमहारय य ' ति कणपरकान् ' संदप्ये य ' ति
पूर्णम् ।

[पृ ४८] ' अप्यमइ य ' ति अप्यककान् कंधिरपीत्यर्थः,
पयइ ' ति पापयति अप्येगइयार्थं तेजं वेव ओबीवं इत्य-
यइ तेनैव ध्वपीड—बोन्नरं मस्तके तन्मसोकान् उपवीडां य—वेदनां
वस्यति—क्रासि संकाडिययाडिप् ' ति सङ्गरेटिताथ—सङ्कोचिताज्ञा
मोदितताथ—वसिताज्ञा इति वन्द्यजस्तान् अप्येगइप् इत्यष्टिमप
करोइ इत्यत्र वास्तव्यगणदिवं छयं—वावष्टिमप एव नक्षत्रद्वि-
मसीसाष्टिमप ' इत्यादि, सन्धावाडियप् ' ति वन्धावपाटितान्—
सन्धाविना विराटितान् ' अप्यमइया वणुम्यार्हि ' इत्यत्र वावक-
ग्यान् वेत्तम्यार्हि य विवम्यार्हि इत्यादि वसम् ।

' नरे सिध इमार्य ' त्यादि, उरसि वाच्यं वापयति तदुपरि
सगुइ वापयति तदन्तं पुरुषार्थां सगुहोमव्याप्तनिश्चियम्वां सगुहपु-
म्ययति—प्रतीव वस्यति वधाजमराधिनोऽन्धीने इत्यन्त इति भावः ।

चंतीहि य ' इत्यत्र यावत्करणादिद दृश्य—' वरत्ताहि य वागरञ्जूहि ' इत्यादि, ' अगडसि ' त्ति कूप ' उच्चलयालगं ' त्ति अध शिरस उपरि पादस्य कूपजले बोलणाकर्षण ' पज्जेइ ' त्ति पाययति खादयतात्यादि लौकिकीभाषा कारयतीति तु भावार्थ ' अवदुसु य ' त्ति कृकाटिकासु ' खलुएसु ' त्ति पादमणिवन्धेषु ' अलिण भंजावेइ ' त्ति वृश्चिक-कण्टकान् शरीर प्रवेशयतीत्यर्थ ' सुईओ ' त्ति सूची ' डंभणाणि य ' त्ति सूचीप्रायाणि डम्भकानि हस्ताङ्गुल्यादिषु ' कोट्टिलिण्हि ' त्ति मुद्गरकै ' आआढावेइ ' त्ति आखोटयति प्रवेशयतीत्यर्थ ' भूमिं कंडुयावेइ ' त्ति अङ्गुलीप्रवेशितसूचीकै हस्तै भूमिं कण्डूयते, महा-दु खमुत्पद्यते इति कृत्वा भूमिकण्डूयन कारयतीति । ' दग्धेहि य ' त्ति दर्भा—समूला ' कुसेहि य ' त्ति कुशा—निर्मूला

[पृ. ४९] ' कुमारे ' त्ति कुमार ।

' अतराणि य ' त्ति अवसरान् ' छिडाणि य ' त्ति अल्पपरिवा-रत्वानि, ' विरहाणि य ' त्ति विजनत्वानि ॥

[पृ. ५०] ' एव खलु जवू ' इत्यादि ' निक्षेपो ' निगमनम् पश्यायनस्य यावत् ' अयमट्ठे ' त्यादि ' वेमि ' त्ति ब्रवीम्यह भगवत् समीपे अमु व्यतीकरं विदित्वेत्यर्थ ॥

पश्यायनविवरण नदिवर्द्धनस्याधिकारो हि समाप्त ॥ ६ ॥

॥ उंघरवत्ते ॥

‘ नइ न मते ! ’ इत्यधिकृत्येव सत्यमप्यप्यक्तस्य
वाप्य इति ।

[पृ ५१] कण्टुक्त्वं ति कण्टुक्त्वं ‘ वावयरियं ’ ति
बलोदरिक्त्वं ‘ मर्गदसियं ’ ति मगत्त्वत्त्वं ‘ सागिक्त्वं ’ ति शोफ-
त्त्वं एतदेव सविशेषमह— सुयसुहसुपहस्यं ’ ति घनमुत्पन्नइत्यम् ।

‘ पियिपियिक्त्वं ’ ति अनुकण्ठ्याप्योच्चं पणसुहसिमिदत्तयं-
तपमसंतपूपरुहं ’ ति स्वयमि—कृत्स्नसुमि प्रगल्भतो कणौ नसा
प तस्य स सबा तम् अमिक्त्वं ति पुन पुन ‘ कडाई ’ ति
द्वेषयेतुक्त्वं कडुनाई ति कट्योत्पन्नइत्यनि बीसराई ’ ति मि-
कपम्बनीनीति गम्पते, ‘ कूबमाणा ’ ति कूबन्तम्—अम्पत्त मज्जन्तं
शोभं सर्वं प्रकमाप्यमज्जन्तं नवरं तेहंविस्मियाए’ देहवक्त्रिभ्यस्त्वामि-
धानं प्राहृतरैश्च देहवक्त्रिभ्यः ‘ पाट० ’ ति पाट्त्वित्संदाभा मगत्त्वो
‘ पट्टिपि० ’ ति पट्टित्सत्त्वमह, ति इत्वं जेजेव समयं मगत्त्वं महा-
बीरे तेणामेव उवागच्छइ २ गम्पामगम्पाए पट्टिक्त्वं इहं पट्टिक्त्वं
प्रतिष्ठासतीत्यर्थं मत्तपाणं भास्सेएइ २ मत्तपाणं पट्टिक्त्वं २ समयेणं
मागवया अम्पत्तुक्त्वं याक्त्वरणात् समाजे इत्यादि इत्यम् ।

विह्वलित पत्तामूए अम्पाणेणं भाद्दामादारेइ ति अहम्मा
भाद्दामयति किं मूह सन् इत्याह— पत्तामूहं गामाच्छपो माग्वन्

आहारस्य रसोपलम्भार्थमचर्वणात्, कथम्भूतमाहारम् !—विलमिव अस-
स्पर्शनात्, नागो हि विलमसम्पृञ्चन् आत्मानं तत्र प्रवेगयति, एव भग-
वानप्याहारमसम्पृञ्चन् रसोपलम्भानपेक्षं मन्त्राहारयतीति ।

‘दोच्चं पि’ ति द्विपि द्वितीया वाराम् ।

[पृ. ५२] ‘अट्टंगाउब्बेयपाठए’ ति आयुर्वेदो—वैद्यकशास्त्र
‘कुमारभिच्च’ ति कुमारगणा—बालकानां भृतौ—पोषणे साधु कुमार-
भृत्य, तद्वि शास्त्रं कुमारभरणस्य—क्षीरस्य दोषाणां सङ्गोधनार्थं दुष्टस्तन्य-
निमित्तानां व्याधीनामुपशमनार्थं चेति । ‘सलाग’ ति शलाकाया
कर्म शालाक्य तत्प्रतिपादकं तन्त्रमपि शालाक्य, तद्वि ऊर्ध्वजन्तुगतानां
रोगाणां श्रवणवदनादिसंश्रितानामुपशमनार्थमिति । ‘सल्लहत्ते’ ति
शल्यस्य हत्या हननमुद्धार इत्यर्थं शल्यहत्या तत्प्रतिपादकं शास्त्रं
शल्यहृत्यमिति । ‘कायतिगिच्छि’ ति कायस्य ज्वरादिरोगग्रस्तज-
रीरस्य चिकित्सा—रोगप्रतिक्रिया यत्राभिधीयते तत्कायचिकित्सैव, तत्तन्त्रं
हि मध्याह्नसमाश्रितानां ज्वरातिसागदीनां शमनार्थमिति । ‘जगोले’
ति विषघातक्रियाऽभिधायकं जङ्गोल—अगदं तत्तन्त्रं तद्वि सर्पक्रीडादृष्टा-
दष्टविनाशार्थं विविधविषसयोगोपशमनार्थं चेति । ‘भूयेवज्ज’ ति
भूतानां निग्रहार्था विद्या—शास्त्रं भूतविद्या, सा हि देवासुरगन्धर्वयक्षरा-
क्षसायुपसृष्टचेतसा आन्तिकर्मवलिकरणादिभिर्ग्रहोपशमनार्था । ‘रसा-
यणे’ ति रस—अमृतसस्तस्यायन—प्राप्ति रसायनं तद्विषय—स्थाप-
नमायुर्वेदाकर रोगोपहरणसमर्थं च तदभिधायकं तन्त्रमपि रसायनम्,
‘वाईकरणे’ ति अवाजिनो वाजिनं करणं वाजीकरणं—शुक्रवर्द्धने-

नामन्त्यं कर्णमित्यर्थं तद्विधायकं शास्त्रम् अत्यधीगविदुष्कर-
तुष्टमान्नामन्त्यस्तद्विषयनननिमित्तं प्रवृत्तनननिमित्तं प्रवृत्तननन्यर्थं
चेति ॥

‘सिपहरत्वे’ ति व्यरोम्पकहत्वा ‘सुरहरत्वे’ ति सुम्हत्वा -
प्रवृत्तक सुवोत्तुहत्तो वा ‘सुहृत्त्वे’ ति वृहत्त्वा ॥

‘राईसर’ इत्यत्र यावत्करणात् ‘लक्ष्मरम्भाद्विक्रयोद्विपसेद्वी’
ति इत्ये, इव्यसाय य ति इयानां हिनकस्यनां वा गिह्याणां
य’ ति ह्रीम्पहर्षाणां सोकवनिस्वीयनमित्यर्थं ‘वाहियाय य’ ति
व्याधि - चित्वायी कुश्रदिक्य स संवत्तो यनां ते व्याधिता व्यवध
वा-उष्प्यदिभिरमित्युक्तं असत्तेनां रोगियाय’ ति संवत्ताचित्वा-
विम्बरादिवोक्ताणां केयामेवैविधानाम् । इत्याह- स्यादाय य ति
सत्त्वामिनाम् ‘अयादाय य ति नि न्यमिनां सयपाय य ति
गैरिक्करीनां मिक्कसमाय य ति तद्व्येनां करोदियाय य ति
कपास्तिक्कानाम् आदराय ति चिकित्साया अक्किसमृत्तानाम्
‘अप्पेगइयाये यप्पमसाई चवइसति’ इत्येतत्त्व वाक्यस्यानुशांसा-
मेतन्त्यनि वाक्यानि उच्यन्ति मत्स्या कञ्ज्या म्हा मक्या संमुम्मा-
अवा एक्क्या रोक्या शक्या पूया ससक्का म्हा मईच तिठ्या
वर्त्तक्य वक्कक्य कपोत्तय कुत्तुत्तय मयूराय म्हाय ।

[५ ५३] मये’ ति अहमेव मयं मियगकुप्पिउसं
यूताई ति निम्माकयानीत्यर्थः, एतदुक्ते कुम्भकनि वानि तानि तथा
महुत्समुत्सवकानि-सम्पन्नप्रजास्थितानि एतन्मूल्या कम्भारैसमायमनि

सरन्ति मुग्धकानीति, पुनश्च कोमल यत्कमल तेनोपमा ययोस्तौ तथा
ताम्या हस्ताम्या गृहीवा उत्सङ्गनिवेगितानि ददति समुच्छापकान्
मुमधुगन् शब्दत पुन पुनर्मञ्जुलप्रमणितान्—मञ्जुलानि—कोमलानि
प्रमणितानि—भणनारम्भा येषु ते तथा तान्,

[पृ. ५४.] 'अपुन्न'ति अविद्यमानपुण्या यत 'अकयपुण्ण'
ति अविहितपुण्या अथवा 'अपुण्ण' ति अपूर्णमनोरथत्वात् 'एत्तो'
ति एतेषा बालकचेष्टितानाम् 'एगयरमवि' एकतरमपि—अन्यतरद-
पीति, 'कल्लं' इत्यत्र यावत्कणात् 'पाउप्पभायाण रयणीए फुल्लप्पल-
कमलकोमलमिमिलिए अहपट्टेरे पभाए' इत्यादि दृश्यम् 'उट्टिए सहस्स-
ग्गिस्सिमि दिणयरं तेयमा जल्लते' इत्येतदन्त, तत्र प्रादु प्रभाताया—प्र-
काशेन प्रभाताया फुल्ल विकसित यदुत्पल—पञ्च तस्य कमलस्य च—हरि-
णस्य कामल—अकटोरम उन्मीलित—दलाना नयनयोश्चोन्मेपो यत्र तत्तथा
तत्र, शेष व्यक्तम् ।

'जायं च' ति याग पूजा यात्रा वा 'दाय च' दान 'भाय च'
लभस्याशम् 'अकरवयणिहिं च' ति देवमाण्डागाग्म् 'अणुवड्ढि-
स्सामि' ति वृद्धिं नेप्याभि, 'इति कट्टु' एव कृत्वा 'ओवाडय' ति
उपयाचितम् ॥

[पृ. ५५] 'उवाडणित्तए' उपयाचितुमिति ।

'कयकोउयमगल' ति कौतुकानि—मर्षापुण्ड्रकादीनि मद्गलानि
दयक्षतादीनि 'उल्लपडसाडिय' ति पट—प्रावर्ण साटको—निवसनं

‘ महया ’ इत्येन ‘ महयादिमवतमहंतमलयमदरमहिंदसारे ’ इत्यादि ।

‘ भीया जेण ’ ति ‘ भीया तथा जेणवेत्यर्थ ।

‘ ओदय० जाव ’ इह यावत्करणादिद ऋष्यम्—ओदयमणसंकप्पा गृमीगयदिद्वितीया करतलपदद्वयमुह्नी अदृ-ज्ञागोत्रगय ’ ति ।

[पृ. ६४] ‘ उप्केणउप्केणिय ’ ति सकोपोषवचन यथा भवतीत्यर्थ ।

‘ इतोऽनन्तरवास्यस्यैकैकमध्वर पुरतकेपृषत्तम्यते, ततश्चैरमवगन्त-
व्यम्—‘ एव खलु सामी ’ मम एगृणगाण पचण्ड सप्ततीसयाण एगृण-
पंचमादसयाद् इमीसे कटाण लद्धट्टाड सयणयाण अतमत्र मणवेत्ता एव
वयासी—एवं खलु सीदसेणे गया सामाण देवाण मुक्तिण अम्ह भृयाओ
नो आढाड नो परियाणाड अणाटाणमाण अपरियाणमाण विहरट्ट ’ ।
‘ जा ’ इति यावत्करणात्, तत्रोद ऋष्यम् ‘ त सय खलु अम्ह साम
देवीं अगिपओगेण वा विमप्पओगेण वा मयप्पओगेण वा जीप्रियाओ
वरोवित्ताण, एव सपहेह सपत्तिता मम अनगाणि टिणाणि पटिजागरमा-
णीओ विहरति, त न नज्जड सामी ’ मम केणट्ट कुमरणण मागिसति
ति फट्टु भीया ’ यावत्करणात् ‘ तथा तमिया उच्चिग्गा ओदयमणसक-
प्पा गृमीगयदिद्वितीया ’ इत्यादि दृश्यम् ।

‘ घत्तिहामि ’ ति यत्तिप्ये ‘ नत्थि ’ ति न भयय पक्षो यदुत
‘ हत्तोड ’ ति तुनद्धिदपि शरीरस्य आवाया वा भविष्यति, तत्र

‘महया’ इत्येन ‘महयाहिमवतमहतमलयमदरमहिंदसारे’
इत्यादि ।

‘भीया जेण’ ति ‘भीया तथा जेणेवेत्यर्थ ।

‘ओहय० जाव’ इह यावत्करणादिद दृश्यम्—ओहयमणसकप्पा
भूमीगयदिट्टिया कस्तलपन्हत्थमुही अट्टज्जागोवगय’ ति ।

[पृ. ६४] ‘उप्पेणउप्पेणियं’ ति सकोपोप्पवचन यथा
भवतीत्यर्थ ।

‘इतोऽनन्तरवाक्यस्यैकैकमक्षर पुस्तकेषूपलभ्यते, ततश्चैवमवगन्त-
व्यम्—‘एव खलु सामी । मम एगूणगाण पचण्ह सवत्तीसयाण एगूण-
पचमाइसयाइ इमीमे कहाए ल्हट्टाह सवणयाए अन्नमन्न सद्वावेत्ता एव
वयासी—एव खलु सीहसेणे गया सामाए देवाए मुच्छिए अम्ह भूयाओ
नो आढाड नो परियाणाड अणाढाएमाणे अपरियाणमाणे विहरइ’ ।
‘जा’ इति यावत्करणात्, तच्चेद दृश्यम्—‘त सेय खलु अम्ह साम
देवां अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ
ववरोवित्तण, एव सपेहेह सपेहित्ता मम अतराणि छिदाणि पडिजागरमा-
णीओ विहरति, त न नज्जइ सामी । मम केणट्ट कुमरणेण मारिस्सति
त्ति कट्ठु भीया’ यावत्करणात् ‘तथा तसिया उव्विग्गा ओहयमणसक
प्पा भूमीगयदिट्टिया’ इत्यादि दृश्यम् ।

‘घत्तिहामि’ ति यत्तिप्ये ‘नत्थि’ ति न भवत्यय पक्षो यदुत
‘कत्तो इ’ ति कुतश्चिदपि शरीरकस्य आवाधा वा भविष्यति, तत्र

अथाव—इकपीडा प्रभाव—प्रकृत्य पीडैव इति बहु 'ति एक-
मिवाव ।

‘अणोगवत्समिप’ति अनेकतुम्भाससमिविद्यमित्यर्थे ‘पासा
इत्यनेन पासाईव वरिसगिष्यं अनिकर्त्तं पठिष्य ’ इति इत्यम् ।

[पृ ६७] अइ वि (व) सा सये रभ्यमुक्तं ति ययपि
सा लघोःसाम्यमुपपन्न—लघोःसाम्यमुपपन्नयेत्यर्थः ।

सुर्त्तं व ' ति सङ्गतं ‘पत्तं व ' ति पात्रं वा सुसाहचिष्यं
व ' ति आप्यमित्त्वं सरिसा व ' ति व्यक्तसप्तयोगो बभूवस्योः ।

आयंते ति व्यक्तान्तो नक्तवृणात् बावले ' ति चोक्तं
सिक्कपठेषापपनक्त्यात् विमुक्तं भवति । परमसुईमुप ति अन्वयं
शुचीभूत इति ।

[पृ ६८] ग्राव याकच्छणादिव इत्ये— क्यवत्सम्यं
क्यवत्सम्यंग्रावविहितं सम्वाक्येति ति ।

सुबहुमिच्छ इत्यत्र याकच्छणादिव इत्ये— शिक्कासप्तमसप्तमि-
पन्निबन्धेन ति इत्यम् ।

सम्बद्धिप इत्यत्र याकच्छणादिव इत्ये— सम्बद्धिप ' सर्वं
सुबहु—आभरणविसम्बन्धित्या सम्बुद्ध्या वा व्यक्तित्वेन वस्तुवृत्तात्सम्-
बन्धा सर्ववत्त्वेन—सर्वसंज्ञेन सर्वसमुदायेन—पौरुषिनीशब्देन सर्वश्रेष्ठ-
सर्वोत्कृष्टव्यवहाररूपेण ‘सम्बद्धिपुर्वाप’ सर्वसम्पत्ता ‘सम्बद्धिपुस्ताव’
सम्पत्त्वोपपत्त्या सम्बद्धसंज्ञेन ' प्रमोदहृष्टोद्युक्त्वेन सम्बुद्धिपुर्वाप

मल्लालकारेण सव्वतूरसदसनिनाएणं ' सर्वतूर्य्यशब्दाना मोलने य
सगतो नितरा नादो—महान् घोषस्तेनेत्यर्थ , अपेष्वापि ऋद्ध्यादिषु
सर्वशब्दप्रवृत्तिर्दृष्टा अत आह—' महया इड्ढीए ' महया जुईए महया
जुईए महया वलेण महया समुदण्ण महया वस्तुरियजमगसमगपवाडण '
' जमगसमग ' ति युगपत् , एतदेव विशेषेणाह—' सखपणवपडहभेरि-
झल्लरिखग्मुहिहुडुक्कमुखमुडगदुदुहिनिग्घोसनाइयरवेण ' तत्र शङ्खादीनां
नितरा घोषो निर्घोषो—महाप्रयत्नोत्पादित शब्द नादित—ध्वनिमात्रं
एतदवयवलक्षणो यो ग्व म तथा तेनति ।

‘ सेयायीएहि ’ ति ग्जतमुवर्णमयैरित्यर्थ ।

[पृ. ६९] ‘ सिरीए देवीए मायाभत्ते यावि हुत्थ ’ ति
श्रिया देव्या मातेति बहुमानबुद्ध्या भक्तो मातृभक्तश्चाप्यभूत् ,

‘ कल्लाकलिं ’ ति प्रात प्रात ।

‘ गधवट्टएण ’ ति गन्धचूर्णेन ।

‘ जिमियभुत्तुत्तरागयाए ’ ति जेमिताया—कृतभोजनाया तथा
भुक्त्वोत्तरमागताया स्वस्थानमिति भावार्थ , उदारान्—मनोजान् भोगान्
मुञ्चानो विहरति ।

‘ पुव्वरत्तावरत्ते ’ ति पूर्वरात्रापररात्रकालसमये, रात्रे पूर्वभागे
पश्चाद्भागे वेत्यर्थ ।

[पृ. ७०.] ‘ मज्जाइय ’ ति पीतमद्या , ‘ विरहियसयणि-
ज्जसि ’ ति विरहिते विजनस्थाने शयनीय तत्र ।

परावृत्तं च गृह्णाति ।

समजादभूय ' चि स्म—दुर्मयो ज्योतिष—जनिन्य मृतो जलो
य स तथा तम् ।

रायमाणीमा चि अश्रुविमोचनत् इहाम्पदपि पदव-
मध्येव, तथा— बंदमाणीमा आकल्पयन्तं दुर्कस्य विम्वया-
णीमा ' चि विम्वयान् कुकव ।

[पृ ७१] आमुकचे ' चि आमु—शोभे रस—कोपन विमो-
हित इहाम्पदपि पदचतुष्कं इत्यं तथा— स्ते ' चि उद्विग्नो-
द्विष्ट ' चि प्रहृष्टकोपसदय बंदविष्ट ' चि प्रकटितोद्वेगस-
मिसिमिसिमाणे चि कोपविग्न इत्यमाल इव ॥

॥ ऐक्यव्यक्त्यः सप्तमाप्ययनस्य विकरणम् ॥ ९ ॥

१०

॥ अञ्जु ॥

[पृ ७२] जहा तेयसि चि जहाधर्मक्यायां यथा
तेयस्मिन्नुपनामा अमाय पोद्दिमा—मिषानां ककषमृषिकसमेति-
सुतामज्यार्थं यावन्मिषा अज्यमैव परिणीतवान् एकमप्यपीति ।

अञ्जुवार्त्तवाहमुक्त्या दशमाप्ययनस्य विकरणम् ॥ १० ॥

तसमाप्तौ च समाप्तं प्रथममुक्तकथनविकरणमिति ॥

॥ अथ वीरसुयक्खधो ॥

१.

॥ सुबाहू ॥

‘सब्बोउ० य’ ति इदमेव दृश्य—‘सब्बोउयपुप्फफलसमिद्धे रम्मे नदणवणप्पगासे पासाईए ४’ ।

‘तसि तारिसगसि वासमवणसी’ ति तस्मिन् तादृशे—राजलो—कोचिते वासगृहे इत्यर्थः ।

‘जहा मेहस्स जम्मणं’ ति ज्ञाताधर्मकथायां प्रथमाव्ययने यथा मेघकुमारस्य जन्मवक्तव्यतोक्ता एवमत्रापि सा वाच्येति, नवरमकालमेघदोहदवक्तव्यता नास्तीह । ‘सुबाहुकुमार’ इह यावत्करणादिदृश्य—‘वावत्तरीकलापडिए नवगसुत्तपडिबोहिए’ नवाङ्गानि—श्रोत्र २ चक्षु ४ घ्राण ६ रसना ७ त्वग् ८ मनो ९ लक्षणानि सन्ति सुप्तानि प्रतिबोधितानि यौवनेन यस्य स तथा, ‘अट्टारसदेसीभासाविसारए’ इत्यादि जाव अल भोगसमत्ये जाए यावि हुत्था, तए ण तस्स सुबाहुस्स अम्मापियरो सुबाहु कुमार वावत्तरीकलापडिय जाव अल भोगसमत्थं साहसिय वियालचारिं जाणति जाणित्ता पञ्च प्रासादावतसकशतानि कारयन्ति, किं भूतानि ‘इत्याह—‘अब्भुगय’ ति ‘अब्भुगयमूसि-यपहसिए’ इत्यादि, ‘भवनं’ ति एक च भवन कारयति, अथ प्रासादभवनयो क प्रतिविशेषः, उच्यते, प्रासाद स्वगतायामापेक्षया द्विगुणोच्छ्रयः भवन त्वायामापेक्षया पादोत्तममुच्छ्रयमेवेति, इह च प्रासादा वधूनिमित्तं भवन च कुमाराय, ‘एवं जहा महावलस्स’ ति भवन-

वर्णक विवर्धवज्जम्पता च यथा मगवत्पा महावत्सस्योक्ता एकमन्यापि
पुण्यबुद्धापमुमानामिति वाच्यम् एतदेव वर्णकम्— नवर
मित्यादि ।

तदेव 'ति यथा महावत्सस्येत्यर्थः, पंचसयमा दामो 'ति
पंचसयमादं द्विस्त्रिंशद्वीणां पंचसयमादं सुवज्जम्पेदीनां इत्यादि वर्ण
वाच्यम् इह यावत्त्रिंशद्वीणां इत्यर्थः— तत्र ० सुवज्जु कुमार एगमग्नय
मयिष्यए एगमेनां द्विस्त्रिंशद्वीणां इत्यर्थः ' इत्यादि वाच्यं यावत् वर्ण
च विदुषं वज्जम्पेदीनां वज्जम्पेदीनां मयिष्यए एगमेनां द्विस्त्रिंशद्वीणां
इत्यर्थः 'कुह० इह यावत्त्रिंशद्वीणां इत्यर्थः—'कुहमायेदि मुनिगमयएदि'
स्फुटिर्द्विज्जमुत्तुटैरस्तिमसाम्पज्जम्पेदीनां इत्यर्थः वरतस्मीसंपवचेदि
वचीसपवचेदि नाइएदि ' इतिरितिर्मतिनिवर्तै इतिरितिर्मतिनिव-
रैरित्यर्थः उच्यते इत्यर्थः उच्यते इत्यर्थः उच्यते इत्यर्थः उच्यते इत्यर्थः
इत्यर्थः 'ति, 'महा कुणिए' ति यथा औपवातिके कोपिहराजो
भास्वन्दना व निर्गन्धमिति एवमवमपि वर्णमित्यर्थः इति भावः ।

सुवाह वि महा वमादि तदा रयेव निमात ' ति अन्वयः—येन
यमवतीर्णितप्रश्नोत्तरं कदासी मगवद्वागित्वा मगवद्वागित्वा रयेव
निर्मातोऽयमपि तनैव प्रश्नोत्तरेण निर्मित इति इह यावत्त्रिंशद्वीणां इत्यर्थः—

समस्तस्य भागवत्पा महावीरस्य उच्यते इत्यर्थः पद्यवद्वागित्वा विम्वत्वागित्वा
वर्णम् य देवे भोक्त्वमाये उच्यते इत्यर्थः च वास्तव वासित्वा रहाजी पद्योत्तरम्
२ एव समस्तं मगवत् महावीरं वदह नमस्तद् वदित्वा नमस्तिता एव कवासी ।

‘ हृद् ’ ति हृदुतुद्दे अतीव हृष्ट ‘ उट्टाए ’ ति उट्टाए उट्टेड, इह यावत्कर्णात् इद दृश्य—‘ उट्टिता समण भगव महावीर वदड नमंसइ वदित्ता नममित्ता ‘ सदहामि ण भते ! निग्गथ ’ इत्यादि यत्पुत्रपुस्तके दृश्यते तद्व्यगणवाक्यानुसारेणावगन्तव्य, तथा हि—‘ सदहामि णं भते ! निग्गथ पावयण पत्तियामि ण भते ! निग्गथ पावयण देवाणु-प्पियाण अतिए वहवे राईसग्गलवरमाडवियकोडुवियसेट्टिसत्थवाहपहि-यओ मुडे भवित्ता आगाराओ अणगागिय पव्वयति नो खलु अह तहा सचाएमि पव्वइत्ताण, अहन्न देवाणुप्पियाण अतिए पचाणुव्वइय सत्त-सिक्खावय गिहिघम्म पडिवज्जामि, अहासुह देवाणुप्पिया ! मा पडिवघ क्रेह ’ ति भगवद्वचन, ‘ तमेव ’ इदमेव दृश्य—‘ तमेव चाउघट आसरह, ’ ‘ जामेव ’ इत्यादि त्वेव दृश्य ‘ जामेव दिस पाउव्वमूए तामेव दिमि पटिगए ’ ति ।

[पृ. ७६.] ‘ इंदभूई ’ इत्यत्र यावत्कर्णात् ‘ नाम अणगारे गोयमगोत्रेण ’ मित्यादि दृश्य, ‘ इट्ठे ’ ति इप्यते इतीष्ट स च तत्कृत-विवक्षितकृत्यापेक्षयाऽपि स्यादित्याह—इष्टरूप इष्टस्वरूप इत्यर्थ इष्ट इष्टरूपो वा कारणवशादपि स्यादित्याह—कान्त —कमनीय कान्तरूप —कमनीयस्वरूप, शोभन शोभनस्वभावश्चेत्यर्थ, एवविध कश्चित् कर्मदापाप्मेया प्रीति नोत्पादयेदित्यत आह—प्रिय—प्रेमोत्पादक प्रिय-रूप—प्रीतकारिस्वरूप, एवविधश्च लोकख्यदितोऽपि स्यादित्यत आह—मनोज मनसा—अन्त सवेदनेन शोभनतया जायत इति मनोज, एव-विधश्चैकदाऽपि स्यादित्यत आह—

मयाये 'ति मनसा भव्यते-गम्यते पुनः पुनः संत्यक्तो न
 स मनोऽयम् एवं मनोऽयमपि पृथगेव प्रपञ्चयन्नाह—'सोये 'ति
 करोद् सुमगो-वृत्तम् 'पिपद्सणे' 'ति प्रेमजनप्रकृतः किमुक्तं
 भवति !— सुकवे 'ति शोमनायम् सुखमयमेति एवंविधैक-
 जनापेक्षमात्रेणैव त्वादित्यत आह— सादुजयस्स वी ' त्वादि, एवंविध
 प्राकृतजनापेक्षमात्रेणैव त्वादित्यत आह— सादुजयस्स वी ' त्वादि ।

इमा पयास्व 'ति इव प्रपञ्चा पृथग्य-उपपन्नमानस्य
 रूपैव भवन्तिमेत्यर्थं 'किञ्चा स्यात्' 'ति —न हेतुनोपायिता 'किञ्च
 पत्त' 'ति केन हेतुना प्रपञ्चा उपयिता सती प्रप्तिमुपगता, 'किञ्चा
 भविसमन्वागत्य 'ति प्राप्ता अपि सती केन हेतुना भविसमुप-
 सत्तायेन च उपार्जनस्य च पञ्चानामप्युपगतेति । को वा एतं
 व्यसि पुञ्चमे इह वाक्कल्यादिदं इत्ये— किं नाम्ने वा किं वा
 योष्य कर्तव्यं वा गार्मसि वा सन्निवसंसि वा किं वा इवा किं वा
 मोक्षा किं वा समावृत्तिरु कस्त वा तद्वाक्यस्य समन्तस्य वा महत्स्य
 वा भविति एवमपि भावरियं सुवचनं सोचा निसम्प सुबाहुणा कुमात्रा
 इमा पयास्वा उत्तम मातुस्तिष्ठि कथा पत्ता भविसमन्वागत्य' 'ति ।

वाइसंपन्ना ' इह वाक्कल्यादिदं इत्ये— कुत्संपन्ना क-
 संपन्ना एवं निजयगापदसुजपरिणम्यवाक्यमप्यसंपन्ना भोवन्ती तेवन्ती
 वचन्ती वसन्तीनादि । इहम् 'ति गामातुगम्ये इहम्भमगा
 इति इत्ये, इकन्तो-गच्छन्तो इत्यर्थे ॥

‘जहा गोयमसामि’ त्ति द्वितायाव्ययने दर्शिनगौतमस्यामि-
भिक्षाचर्यान्यायेनायमपि भिक्षाटनसामाचारो प्रयुङ्क्ते इत्यर्थः ।

[पृ. ७७.] ‘सुहम्मे येरे’ त्ति धर्मघोषस्थविरानित्यर्थः,
धर्मशब्दसाम्याच्छब्दद्वयस्याप्येकार्थत्वात्,

‘पटिलाभिस्सामीति तुट्ठे’ इहेद द्रष्टव्य—‘पटिलाभेमाणे वि
तुट्ठे पटिलाभिण वि तुट्ठे’ त्ति । ‘तस्स सुहम्म(मुह)स्स’ त्ति
विभक्तिपरिणामात् ‘तेन सुहुमे(मुहे)ने’ त्ति द्रष्टव्य, तेनेति अश-
नादिदानेन, ‘दव्वसुद्धेण’ त्ति द्रव्यत शुद्धेन प्राशुकादिनेत्यर्थः,
इहान्यदपि ‘गाहागमुद्धेण दायगमुद्धेण’ त्ति दृश्य, तत्र ग्राहकशुद्ध यत्र
प्रहीता चारित्रगुणयुक्त दायकशुद्ध तु यत्र दाता औदार्यादिगुणान्वित,
अत एवाह—‘तिविहेण’ त्ति उक्तलक्षणप्रकारत्रययुक्तेनेति ‘तिकर-
णमुद्धेण’ त्ति मनोवाक्कायलक्षणकरणत्रयस्य दायकमन्त्रन्धिनो विशुद्ध-
तयेत्यर्थः, ‘एव आडक्खइ’ त्ति सामान्येनाचष्टे, इह चान्यदपि
पदत्रय द्रष्टव्यम् ‘एव भासइ’ त्ति विशेषत आचष्टे ‘एव पन्नवेइ
एवं परुवेइ’ एतच्च पूर्वोक्तरूपपदद्वयस्यैव क्रमेण व्याख्यापनार्थं
पदद्वयमवगन्तव्यम्, अथवा आह्यातीति तथैव भाषते तु व्यक्तवचनै-
प्रज्ञापयतीति युक्तिभिर्वोधयति प्ररूपयति तु भेदत कथयतीति ।

‘धन्ने णं देवाणुप्पिया ! सुहुमे (मुहे) गाहावई’ इत्यत्र
यावत्करणादिद दृश्य—‘पुन्ने ण देवाणुप्पिया । सुमुहे गाहावई एवं कयत्ते
ण कयलक्खणे ण सुद्धे ण सुहुमस्स(मुहस्स)गाहावट्ठम् जम्मजी-
वियफले जस्म ण इमा एयान्त्वा उगल मागुत्सद्धी लद्धा पत्ता अभि-

समन्वयम् ' ति ' तं कर्त्तुं न देवाद्युपिवा । सुदुमे गात्रार्थं पञ्च क्वथे
न । इत्यादि पूर्वप्रवृत्तिमेवेह पदपञ्चकं निगमनस्योद्भवम् ।

[पृ ७८] ' अभिगयत्रीवामीवे इह वाक्कण्ठात् उ-
क्तपुनपाने इत्यादिभ्यम् पश्चाद्विमादिपदि त्वोक्त्येहि ज्ञापानं
भाषेमाणं विद्वद् पठन्तं इत्यम् ।

वाचस्पत्यदिपुण्यमासिणीसु ' ति अत्रोद्दिष्ट—अमन्वाप्य ।

गामानर इह वाक्कण्ठात् मगरभ्यन्तमहं वनेदोप्यस्य
पुण्यनिगमनासमसंवाहसन्निवेशा ' इति इत्यम् ।

राईसर ' इदं इत्यं— राईसरस्तत्परमाद्यविषकोक्तुविनयेति
सत्यवाहपमिषको ' ति ।

मुंदा ' इह वाक्कण्ठादिदं इत्यं— मन्विता अग्रागमो जग-
गारीयं ' ति ।

[पृ ७९] पुषाणुपुम्वि ' इह वाक्कण्ठादिदं इत्यं— 'अ-
माजे गमागुगामि' ति ।

अहा पदम् ' ति यथेहैवाप्यक्तं प्रथमं अमालीभिर्दर्शनेन निर्ग-
तोऽस्तुत्तस्तथा द्वितीयनिर्गमिज्यं तगरुडिनिर्गत इति वाप्यम् तमन्व
समानो वर्णकम्ब इति मातृ ।

' ईरिपासपिप ' इत्यत्र वाक्कण्ठादिदं— मासासपिप ४ एवं
मण्युते ३ गुणितपिप गुणितपुत्तर्भम्यरी ।

' आरुक्कपुर्ण ' ति आसु-कर्मैवमनिर्बरेण अमन्तपुर्ण ' ति
देवगतिवन्तदेवगत्यादिकर्मैवमनिर्बरेण ' विद्वत्पुर्ण ' ति आसु-

ष्कादिकर्मस्थितिविगमेन 'अणतर चडत्त' ति देवसम्बन्धिन देह
त्यक्त्वेत्यर्थ, अथवाऽनन्तर-आयु क्षयादनन्तर च्यवन 'चडत्त'
ति च्युत्वा ।

[पृ. ८०] 'महाविदेहे' इह यावत्करणात् 'वासे जाइ इमाड
कुल्लाइ भवति-अट्टाइ दित्ताइ अपरिभूयाइ' इत्यादि दृश्यमिति ॥

॥ द्वितीयश्रुतकन्धप्रथमाव्ययनस्य विवरण ॥

मुवाहो राजर्षे ॥ १ ॥

[पृ. ८०-८३] एवमुत्तराणि नवाप्यनुगन्तव्यानीति ॥ समाप्त
विपाकश्रुतायैकादशाङ्गप्रदर्शविवरण ॥

इहानुयोगे यदुक्तमुक्त, तदोभनाद्वाक् परिगोधयन्तु ।

नोपेक्षेण युक्तिमदत्र येन, जिनागमे भक्तिपरायणानाम् ॥ १ ॥

कृतिरिय सविप्रमुनिजनप्रधानश्रीजिनध्वगचार्यचरणकमलचञ्चरीरु-
क्ल्पस्य श्रीमदभयदेवाचार्यस्येति ॥

ग्रन्थाम् ९०० ॥ श्रीगस्तु ॥

अग्रहोपहृत'अनुपहृत] 24 6.
-dedicated

अग्र (अ०) 12a paired
in mind

अग्र (अ०) ११ an object,
-object

अग्र (अ०) 13. left

अग्र (अ०) 13-1 matter

अग्र (अ०) ११ ८५th

अग्र (अ०) ११ 12 the
8th day & the month

अग्र (अ०) 43 the
8th day

अग्र (अ०) 10-18
eighteen

अग्र (अ०) १८
eighteenth

अग्र (अ०) 4 10 a bone

अग्र (अ०) 1 10:1 wan-
der

अग्र (अ०) १०:1 a
first

अग्र (अ०) 818. prospe-
rity

अग्र (अ०) 46, 10
a necklace with nine
strings

अग्र (अ०) 126 two
and a half

अग्र (अ०) 3 4 a
beardless one, a fruit

अग्र (अ०) 1-1 after

अग्र (अ०) 47-23 a
debtor

अग्र (अ०) 19:1 one
having no master
or supporter

अग्र (अ०) 1-14. un-
pleasant

अग्र (अ०) 15 15 15

अग्र (अ०) 13:10 poll

अग्र (अ०) 6 26 to
-for

अग्र (अ०) १८
at

अग्र (अ०)

अग्र (अ०)

अग्र (अ०)

अग्र (अ०)

✓અણુયદ્ધ [અણુ+યદ્ધ] 54 12 to
replenish, to in-
crease

અણુયાસણ [અણુયામન] 11.17
encm with oils

અણેગ [અનેક] 15 10 many

અણેગગચ્છટી [અનેકમણ્ડિન] 26 18
that in which there
were many passages
and by ways

અણોદ્દિય [અનયચદ્દિ] 231 ૪
uncontrolled

અણ્ડઅ [અણ્ડક] 28 21 an egg

અણ્ડયઘાણિય [અણ્ડકવણિક] 28
16 a dealer in eggs

અણ્ણ [અન્ય] 10 9 another

અત્તુનિય [અત્તરિત] 6 28
without hurry

અત્તઅ [આત્મજ] 5 4 a son

અત્તાણ [અઘ્રાણ] 22 24 with-
out protection

અત્યમપાયણ [અર્યમપાદન] 11 7
the plenty of wealth

અત્તિય [અસ્તિ] 6 17 is

અયામ [અયામન] 33 24.

without strength

અદરસામન્ત 9 20 neither
far nor near

અદ્દિય [આદ્ધ] 46 21. burnt

અદ્ધ [અર્ધ] 15 10 half

અદ્ધરત્ત [અર્ધગત્ર] 20 10 mid-
night

અદ્ધાણ [અધ્વન] 35 1 a road

અન્તરાવણ [અન્તરાવણ] 29 15.
a shop in the market

અન્તિય [અન્તિકે] 15 21 by
the side of

અન્તિયાઓ [અન્તિકત] 6 28
from the presence

અન્તેવાસી 3 4 a pupil

અન્નન્ય [અન્નય] 24 6 at
another place

અન્નમન્ન [અન્ન્યાન્ન] 77 16
mutual

અન્નયા [અન્નયા] 10 16
some other time

અન્નિજ્જમાણ [અન્નીયમાણ] 5.1
being followed

असह्योपबन्धन[असुखस्य] 24 6	अङ्गहार [अर्धहार] 40. 10.
addicted	a necklace with nine
अह [अर्ध] 12.6. pained	strings.
in mind.	अङ्गारुख[अर्धसुखीय] 12.6. two
अह [अर्ध] 8.17 an object	and a half.
purport	अङ्गार [अङ्गार] 3 4 a
अह [अर्ध] 13.7 eight	homeless one, a friar.
अह [अर्ध] 13.21 matter	अङ्गारतर[अङ्गार] 12.0 after
अह [अर्ध] 28 1 eighth.	अङ्गारार [अङ्गारार] 47.22 a
अह [अर्ध] 78 12. the	debtor
eighth day of the month	अङ्गार [अङ्गार] 19 1 one
अह [अर्ध] 43 2. the	having no matter
eighth day	or supporter
अङ्गार [अङ्गार] 16.23.	अङ्गि [अङ्गि] 12.14 un-
eighteen.	pleasant
अङ्गारल [अङ्गार] 28 5.	अङ्गिपर[अङ्गिपर] 8.15 worse
eighteenth.	✓अङ्गिह [अङ्गि+ह] 13.10 poll
अङ्गि[अङ्गि] 24 10 bone	✓अङ्गिगिह[अङ्गि+गिह] 67 26 to
✓अङ्ग [अङ्ग] 17 16 to wan-	favour
der	अङ्गुव [अङ्गुव] 25 16
अङ्ग [अङ्ग] 26.15 a	attained to
forest	अङ्गुमान [अङ्गुमान] 7 7 after
अङ्ग [अङ्ग] 80.8. prosper-	wards
ous	अङ्गुव [अङ्गुव] 12. 19
	approved

✓अणुपट्टे [अनुपट्ट] 54 12 to
replenish, to in-
crease

अणुघासण [अणुघासन] 11.17
cinema with oils

अणोग [अणु] 15 10 many

अणोगमपन्ती [अणुगमपन्ति] 26 18
that in which there
were many passages
and byways

अणोद्विष्ट [अणुद्विष्ट] 23 18
uncontrolled

अण्डअ [अण्डक] 28 21 an egg

अण्डयघाणिय [अण्डकघणिक] 28
16 a dealer in eggs

अण्ण [अण्य] 10 9 another

अनुगिय [अनुगित] 6 28
without hurry

अत्तअ [आत्मज] 5.4 a son

अत्ताण [अत्राण] 22 24 with-
out protection

अत्यसपायण [अत्यसपादन] 11 7
the plenty of wealth

अत्थि [अस्ति] 6 17 19

अयाम [आयामन्] 33 24.

without strength

अदरसामन्त 9 20 neither
far nor near

अद्विष्ट [आद्विष्ट] 46 21 burnt

अद्ध [अर्ध] 15 10 half

अद्धरत्त [अर्धरात्र] 20 10 mid-
night

अद्धान [अध्वन] 35 1 a road

अन्तरावण [अन्तरावण] 29 15.
a shop in the market

अन्तिण [अन्तिके] 15 21 by
the side of

अन्तिगाओ [अन्तिकन] 6 28
from the presence

अन्तेवासी 3 4 a pupil

अनन्य [अन्यत्र] 24 6 at
another place

अन्नमन्न [अन्याऽन्य] 77 16
mutual

अन्नया [अन्यदा] 10 16
some other time

अन्निक्कमाण [अन्निक्कमाण] 5.1
being followed

अमुञ्ज [अमुञ्ज] 54.8. merit less.	अमुञ्ज [अमुञ्ज] 69.10 raised, high
अप्याज [अप्याज] 51.21 one's self.	√अप्मुञ्ज [अभि+उद्+ञ्ज] 77 4 to get up.
अप्यय [अप्यय] 12.14 not dear	अमिषय [अमिषय] 13.11 repeatedly
अप्येगाह [अपि+एङ्गिह] 20. 13 some	अमिमूज [अमिमूज] 8 18 overpowered.
अप्युञ्ज [अप्युञ्ज] 23 4 over come	√अमिह [अभि+अप] 12.5.10. declare
अधीज [अधीज] 20 10. alone	अमितरमाज [अमितर] 58. 25. coming out
अधमेग [अधमेग] 11 15 bee-meating with oil.	अमिसेज [अमिसेज] 79 15 sprinkling with water at an an pious occasion.
अधमपुम्मासि [अधमपुम्मासि] 6.24 permitted	अमिसेपम [अमिसेप] 48 1. bath
√अधिमग [अभि+अध] 49.15 to besmeat	अमण [अमण] 37 10. a winter
अधिमन्तर [अधिमन्तर] 13.7 internal	अमपाम [अ] 12 14 unpleasing to the mind
अधिमन्तरिण [अधिमन्तरिण] 24 2 interior यदिय- hareem	अमपुण [अमपुण] 12 14 displeasing
√अप्मुञ्ज [अपि+उद्] 55 7 to sprinkle.	अममगाह [अममगाही] 13.19 a wet-nurse

अंशायाम् [अक्षयम्] 29 15 put
on shoulders

अहम्मिय [अहम्मिय] 1194
intelligible

अहापरिदयम् [अहापरिदयम्] 18.11
sufficiently well

अहापरिदयम् [अहापरिदयम्] 37
befitting

अहासुह [अहासुह] 25 as it
pleases

अहमिद [अहमिद] 8 14 the
dead body of a snake

अह [अह] 157 down

√आहव [आहव] 11 H. to
speak, to tell

आह्वर [आह्वर] 4.9 the
first promulgator of
the holy canon

आह [आह] 15 15 water

√आहव [11] 48 19 to
come to enter (c.)

आहव [आहव] 82.11 life

आहव [आहव] 54 20 sick

आहव [आहव] 51 18 the
science of medicine

आहव [आहव] 17 10 a
weapon

आहव [आहव] 7 6 came

√आहव [आहव] 49 25. to
come to know

आहव [आहव] 16.11 shape

आहव [आहव] 5.7
merely a shape

आहव [आहव] 157 a
shape

√आहव [D] 11. 10 to re-
spect

आहव [आहव] 11.5
an order

√आहव [आहव] 40 16 to
order

आहव [आहव] 22.9
in the following order

आहव [आहव] 12.31
Atharvaveda

√आहव [आहव] 9 4 to
take leave

आहव [आहव] 64 15 trou-
ble

आभियोगिअ [आभियोगिक] 25

19 the magic-art of
making another
subordinate

आभोअ [आभोग] 9 23 extent

√आमन्त [आ+मन्त्रय्] 65 2
to invite

आमल [आमल] 59 3 tam
arind-juice

आमेल [D] 17 20 a
pendent wreath

आयन्त [अवान्त] 33 14 with
hands and face washed
with water

आयष [आतप] 60 13 heat

आयाहिणपयाहिण [आदक्षिण-
प्रदक्षिणा] 30 10 sacred
circumambulation
about a holy man or
object from right to
left

आघन्नसत्ता [आपन्नसत्त्वा] 19
6 pregnant

आरसिय [आरसित] 20 24
cried

आलीषण [आदीपन] 10 6.
setting fire

आलीषय [आदीप] 65 22.
burnt

आलोअ [अलोच] 30 3 to
observe

आलोइअ [आलोचित] 15 24.
confessed

√आवज्ज [आ+पद्] 22 3 to
come to

आस [अश्व] 17 21 a horse

आसव [आस्यक] 8 20 a
mouth

आसत्थ [आश्वस्न] 67-13
consoled

आसवाहिणो [अश्ववाहिनी] 66.
19 a vehicle carried
by horses

√आसाअ [आ+स्वादय्] 12 5.
to enjoy

आसारोह [अश्वारुह] 17 23 a
horse-rider

आसुरुत्त [आशुष्ट] 40 6
easily excited

√आहिण्ड 30 30 to walk

आदिब [आदिब] ७7 3	
placed	
आदिपद [आदिपद] 10.20	
lordship	
इ [इति] 5 21	
इयो [इय] 50 10	hence
इगाल [इगार] 29 4	a
burning charcoal	
√इच्छ [इच्छ] 11 3	to wish
इष्ट [इष्ट] 1 19	desirable
इष्टी [इष्टि] 1	prosperity
इत्थी [इत्थि] 1 4	a woman
इन्दमह [इन्दमह] 5.21	a festi-
ival n h nouer f Indra	
इधम [इधम]	rich
man	
इन्द्रियाममिब [इन्द्रियाममिब] 70 16-	
heedf l n lking	
इन्द्रियाममिब [इन्द्रियाममिब] 15.	
heedful walking	
इतर [इतर] 10 9	a lord
उत्तर [उत्तर] 7 8.	the son
उत्तर [उत्तर+उत्तर] 48 12	to
shake	

उद्धि [उद्धि] 5 16.	
superior	
उद्धि [उद्धि] 18.	cut of
उद्धि [उद्धि] 13.2	a dung-bill.
उद्धि [U] 10 4	11be
उद्धि [उद्धि] 1..8	max-
imum.	
उद्धि [उद्धि] 41 22.	int
roduction	
उद्धि [उद्धि] ७6..1	a seat
√उद्धि [उद्धि] 10..5	to
procla m.	
उद्धि 78 13	cretion
उद्धि [उद्धि] 54 1	a lap
उद्धि [उद्धि] 12.1	great
er rative	
उद्धि [उद्धि] 4.21	garde
√उद्धि 13 ७0	to abandon
उद्धि [उद्धि] 46 5	a camel
उद्धि [उद्धि] 16.22	a big
earth	pot with the
shape of a camel's neck	
√उद्धि [उद्धि] 14 7	to
stand up	

उद्वाञ्ज [उत्स्यात] 14 6 stand-
ing up (c)

उत्तयन्त [उत्तुद्यमान] 57 22
being pained

उत्तरश्चुइञ्ज [उत्तरकुकीय] 17 19 the covering to
protect the upper part
of the body

उत्तरपुरत्थिम [उत्तरपूर्व] 4 21
north-easterly

उत्तरासग 77 5 upper
garment

उत्तराग्ल [उत्तर+इल] 11 21
northern

उत्ताण [उत्तन] 47 21 lying
on the back

उदध [उदक] 69 13 water

उद्दिष्ट [उदिष्ट] 78 12 the
15th day of the dark
half of the month

उदाहु [उताहो] 14 4 or

√उद्वाञ्ज [उद+इ] 15 11 to die

उद्दामिय [उदामित] 17 18
tied with ropes

उप्पत्तिया [ओत्पत्तिकी] 61 7
intuitive

उप्पाड [उत्+पाट्] 48 22 to
take off

उप्पीलिय [उत्पोडित] 17 18.
tied

उप्फेणउप्फेणिय [D] 6+ 5.
breathing hot with
anger (c)

उयर [उदर] 10 21 dropsy

उरपरिसप्प [उरपरिसर्प] 15.
13 a reptile that moves
on the belly

उराल [उदार] 2; 22 gene-
rous, plentiful

उरुघण्ट 29 26 the bells
pending on the sides
of loins

उरउरेण [उरसा+उरसा] 34 5.
breast to breast closely
facing

उल [आर्द्र] 55 2 wet

उवउत्त [उपयुक्त] 24 8 empl-
oyed, engaged in

उवगम [उपगत] 3 5 poss-
essed

उपहृत [उपहृत] 26 17 concealed.

उपेय [उपेय] 57 a sublimb

√उपहृत [उप+हृत] 28 to show

√उपहृत [उप+हृत] 52.26 to advise

उपहृत [उपहृत] 34.6. a gift

उपहार [उपहार] 16 23 manners, treatment

उपरि [उपरि] 64 9 above

उपपन्न [उपपन्न] 12.7 born

उपपन्न [उपपन्न] 16 22 accompanied with

√उपपन्न [उप+पन्न] 11.6 to appear

उपपन्न [उपपन्न] 3 12 came near

√उपपन्न [उप+पन्न] 12.0 to return

उपपन्न [उपपन्न] 11 15 applying scented paste or powder

√उपपन्न [उप+पन्न] 69 13 to be near

उपपन्न [उपपन्न] 13.25 detected in mind

उपपन्न [उपपन्न] 69 14 hot

उपपन्न [उपपन्न] 34 15 without fees

उपपन्न [उपपन्न] 3 10 height

उपपन्न [उपपन्न] 17.2 raised

उप [उप] 10.2 anadder

पञ्चवीस [पञ्चवीस] 16.22. twenty-one

पञ्चवीस [पञ्चवीस] 79.18. eleven

पञ्चवीस [पञ्चवीस] 3.17 eleventh

एक [एक] 5 11 one

एकद्विष [D.] a boat (c.)

एकतीस [एकतीस] 48.24 thirty-one.

एक [एक] 8.20. a solitary place

पगमाडिय [एकशादिह] 77 5

consisting of one
garment.

पगमेग [एकैक] 42 23 one
in turn

पगुण [एकान] 63 11 less
by one

पगुणतीन [एकानत्रिशत्] 16 22
twenty-nine

पङ्जमाण डैयमाण] 7 2 coming

पण्डेज [ण्णेय] 51 6 a deer

पत्तो [एतद+त्त] 54 3 out
of those

पत्थ [अग्र] 26 10 here

पयस्मन् [एककर्म्मन्] 10 14
one who does that
action.

पलय [एदह] 38 8 a ram

ओगाद [अवगाद] 17.17 en-
tered

✓ओगाद [अव+गाह] 55 1 to
take bath

ओचूल [अवचूल] 15 22 a
bridle

ओचूलयालग [अवचू २२ 48

13 dipping in water
to the last lock of the
head (c)

आट [अष्ट] 19 23 a lip

ओमन्यिय [अवमयित] 19 19
withered, shattered

✓ओमुय [अव+मुच्] 77 5 to
release

ओरोद [अवरोध] 62 22 a
harem

ओलुग [अवहण] 19 18
diseased.

✓ओलुद [अव+मृज्] 55.7 to
rub

ओल्ल [आर्द्रवर्म] 48 21. a
moist hide

✓ओवाय [उव+यात्] 54.10 to
beg the favour of

✓ओषोल [उर+पीड] 27 7 to
harass

ओशीलग [अवशीदन] 61 8
pressing

आशीक [अशीक] 48.5. palm
 अशीक-a crest-ornament
 ओशीकैमान [ओशीकैमान] 10.6
 tortoise
 ओषध [ओषध] 11.21
 a medicine
 ओषधिरिष [ओषधिरिष] 17.21
 drawn up
 ओषध [ओषध] 19.21 put
 done
 वाशीर [D] 17.23 to done
 वर [वर] 4.7 how many
 वड्ड [वड्ड] 19.1 a hump
 वड्ड [वड्ड] 53.24 an
 armpit
 वड्डवड्ड [D] 18.2.rough
 वड्ड [वड्ड] 17.18 loan
 band (c.)
 वड्डव [वड्डव] 15.8 a
 tortoise.
 वड्डव [वड्डव] 51.9. a
 person suffering from
 itches.

वड्ड [वड्ड] 10.10 a rock
 वड्ड [वड्ड] 7.28. having
 done
 वड्ड [वड्ड] 8.2. wood.
 वड्ड [वड्ड] 9.1 done
 वड्डवड्ड [D] 47.15 a
 peg made of bam-
 boo (c)
 वड्ड [वड्ड] 17.23. a waist
 वड्ड [वड्ड] 13.1 bitter
 वड्डव [वड्डव] 8.15. a body
 वड्ड [वड्ड] 66.15 gold.
 वड्डवड्ड [D] 47.9. a small
 anchor-stone (c.)
 वड्डव [वड्डव] 8.6. a
 thorn.
 वड्ड 10.21. tch
 वड्ड [वड्ड] 5.6. an ear
 वड्डवड्ड [वड्डव] 17.3 a
 small chariot
 वड्ड [वड्ड] 64.15 from
 which place.
 वड्ड [वड्ड] 39.25 where.
 वड्डव [वड्डव] 24.6. from
 somewhere.

वत [वन्त] 76 9 loving	✓कर [कृ] 5 15 to do
कन्दुअ [कन्दुक] 29 4 a heating bowl	कर 10 4 a tax
✓कप्प [कल्प्] 5 15 to arr- ange, to make, to earn	करपत्त [करपत्र] 47 12 a saw
कप्प [कल्प] 15 26 a kind of heaven.	करयल [करतल] 13 23 the palm of hand.
कप्पड्डिय [कार्पटिक] 52. 25. a kind of mendicant	करोडिय [D] 52 28 a Kapalika mendicant
कप्पणि [कर्तनी] 38 5 a knife	कलकल [D] 46 6 water mixed with lime so as to boil
कप्पाय [कल्प्+आय] 27 8 proper tax (c)	कलबचोरपत्त [D] 47 13 a kind of weapon
कप्पिय [कृत्त] 38 15 cut	कलिय [कलित] 17 2 distinguished
कमलोवम [कमलोपम] 54 1 resembling a lotus	कलुस [कलुश] 10 15 turbid
कम्बल 19 13 a dewlap	कल्लाकल्लि [कल्य+कल्य] 28 19 every morning
कम्म [कर्मेन्] 9 1 an ac- tion	कवअ [कवच] 21. 18 an armour
कयत्थ [कृतार्थ] 53 21 one with the object fulfilled	कवल्ली [D] 29 4 a baking oven
कयर [कतर] 9 13 which	कवोय [कपोत] 53 3 a pigeon
कयलक्खण [कृतलक्षण] 53 22 possessing auspici- ous signs	कवल्लगाइ [कवल्लगाइ] 61 8. swallowing morsels (c)
कयाइ [कदापि] 10 15 some time	

कृषिड [कृषि] 59 4 2

kind of fruit Guj कड़

कल [कल] 27 4 2

shup

कई [कयम्] 6. 16. how

कहा [कय] 5 18 2

story

कहि [कय] 50 11 where

काह [कय] 28. 21 2

the crow

कागलिमस [कागलिमांस] 18.

4 piece of flesh as

small as Gunja fruit.

कायतिगिच्छा [कायतिगिच्छा]

54 19 the diagnosis

of body

कारण 10 10 the cause

leading to an action,

consultation

काळ 3. 1 time (N)

काळ [D] 59.2 blackened.

काळवन्ध [काळवन्ध] 63. 7

death

काळमास 12. 7 time for

death

कामुण्य [कामुण्य] 5 14 mercy

कामुण्यवदिया [कामुण्यवदिया]

5 14 the mode of

living through mercy

of others i. e. begging

कास 10 19 cough.

कालिह [कालिह] 51 10

suffering from cough.

किङ्किङ्किषामूय [किङ्किङ्किषामूय]

किङ्किषामूय] 58. 5 making

a rustling sound of

bones.

किमि [किमि] 51 12 a worm.

किंसुव [किंसुव] 70 / 2

a kind of tree with red

flowers Guj. वेङ्ग

कीड [कीड] 55 2 sport.

✓कीड [कीड] 66.15 to play

कोकावण [कोकावण] 22 18

sporting

कीडिय [कीडिय] 43 25.

played.

कुलकदि [कुलकदि] 28 22

a hen.

कुण्डि [कुण्डि] 49 1 a

womb.

कुण्डिह [कुण्डिह] 10. 19

stomach.

कुडुग [D] 27 3 a bamboo
thicket

कुडपाम [कुडपाम] 60 9 a
noose to catch fish by
alluring them

कुडुम्यजागरिया [कुडुम्यजागरिका]
12 17 wakefulness
due to family-anxieties

कुहाडिया [कुहाडिका] 28 19
a spade

कुन्त 10 5 extorting
money at the point of
a sword

कुमरण 49 26 a bad
death

कुमारभिच्च [कुमारभृत्य] 52
19 the science of bring-
ing up children

कुल [कुल] 60 11 a bank

कुविय [कुपित] 26 18
angry

कुहाड [कुहाड] 47 19 a
hatchet

कुसमाण [कुसुम] 51 14.
crying

कुड [कुड-अपि] 4 13 some

कोडय [कोडुक] 55 2.
marks of black colly-
rium made on cheeks
and ears to ward off
evil (c)

कोडिल्ल [D] 47 17 a
kind of small hamm-
er (c)

कोडि [कोडि] 15 10 a
crore

कोडुविय [कोडुविक] 10 9
the head of the fa-
mily

कोड [कुड] 10 21.
leprosy

कोडिल्ल [कुडिम] 51 9 a
person suffering from
leprosy

कोप्पर [कुपर] 24 20 an
armpit

कोलव [D गिरिप्रान्त] 26
16 the skirt of a
mountain

काववर [कापगृह] 63 25
a house of anger

सकसरग [D] 18 5 a
whip (c)

कान्ति [कान्ति] 28. 21 a
 female crane (c.)
 ✓कान [कान] 15 18. to
 dig
 कान्ति [कान्ति] 27 7
 digging
 कान्तिपट्ट 27 2 one who
 wears rag, a thief (V)
 कान्तिपट्ट [कान्तिपट्ट] 18. 5
 a broken drum.
 कान्तिपट्ट [कान्तिपट्ट] 51
 16. a broken cup.
 कान्तिपट्ट [कान्तिपट्ट] 58. 76.
 made in pieces.
 लण्डी [D] 26 18 a valley
 (c.)
 कान्त [कान्त] 27 7 a
 spad
 कान्ति [कान्ति] 42 24 a
 kahtnya.
 कान्त [कान्त] 18. 4 a
 pillar
 कान्तिमण्डप [कान्तिमण्डप]
 15 18 a lump of
 earth high up (N) (c.)
 कान्ति [D] 48 16. an
 ankle.
 कान्ति [कान्ति] 15 13 a
 bar L

कान्त [कान्त] 8 2
 eatable.
 ✓कान्त [कान्त] 13 2 to
 eat.
 कान्त [कान्त] 13 1 salt
 46 ~ acid
 कान्त [कान्त] 8 0
 quickly
 कान्त [कान्त] 22 18. milk.
 कान्त [कान्त] 47 14 a
 pig
 कान्त [कान्त] 66 14 a
 hunch-back.
 कान्त [कान्त] 49 20 a razor
 कान्त [कान्त] 47 13.
 a razor
 कान्त [D] 9 21 a small
 town with mud-walks.
 कान्त [कान्त] 23. 16.
 sport.
 कान्त [कान्त] 24 6 att-
 ched
 कान्त [कान्त] 70 71
 things that can be
 numbered
 कान्ति [कान्ति] 16. 22
 a courtesan.

पिठभेद्य [ग्रन्थिभेद] 27 2	गिलाण [ग्लाम] 52 23.
a pick-pocket	weak, ill
स [गात्र] 18 2 a body	गिह [गृह] 9 4 a house
गन्धद्रुम [गन्धवर्तक] 69	गिद्धिधम्म [गृध्रधर्मे] 76 1
13 the scented paste	the religious duty of a
गन्धश्च [गान्धर्व] 65 15	house-holder
music	गीषा [ग्रीवा] 49 20 a neck
गर्भ [गर्ग] 12 20 foetus	गुह्य [गुह्य] 10 10 a secret
ग [गत] 16 25 gait	गुडा [D] 17 21 a pro-
गल 60 9 a hook to	TECTIVE cloth-covering
catch fish	for the body (c)
गामेह्ल [ग्राम+इह] 10 10	गुह्यिय [गुह्यित] 17 18
belonging to a village	clad in armours (c)
गायत्रि [गात्र+यत्र] 55 7	गुण्डिय [D] 18 3 bes-

माण्ड [देव] 41 2 sub-
siduary

माण्ड [देव] 2 14 fit-
ting to the qualities or
sense.

माप्ताम [विजम्भ] 21. 1...
a proper name—mean-
ing one who strikes
terror among him.

माप्ताम [विजम्भ] 18.
24 a shed for cows.

माप [देव] 12 23. family

माहा [देव] 52 2' a
izard.

मा [देव] 13. 16 a house.

मा [देव] 31 16 a pot.

मा [देव] 7 5 killing

माप [देव] 31 19 kill-
ing.

मा [देव] 77 15 pro-
claimed.

मा [देव] 28. 21 a sho-
cal.

माप [देव] 10. 25. a
square.

माप [देव] 3. 5 four
kinds of knowledge (N)

माप [देव] 15 12 a
quadruped.

माप [देव] 8. 9
folded four times.

माप [देव] 15.
13 a creature possess-
ing four sense-organs.

माप [देव] 2. 22
fourfold.

माप [देव] 16. 21
sixty-four

माप [देव] 5 10 an
eye.

माप [देव] 10. 25. a
court yard, a square.

माप [देव] 5 13 a
starm. (c)

माप [देव] [माप सु-
देव] 11 a rite to
show the sun and the
moon to the child.

माप [देव] 23 5 a
kind of a bower

माप [देव] 33. 15 hide,
leather

चम्पपट्ट [चर्मपट्ट] 47 15 a
 leather-band
 चय [चय] 16 1 a body,
 a fall (c)
 चाउहस [चतुर्दशी] 78 11
 the 14th day of the
 month
 चाउरगणी [चतुरगिणी] 34
 5 an army consisting
 of four divisions (1)
 elephants (2) horses (3)
 chariots (4) foot-soldiers
 चारग [चारक] 46 15 a
 prison
 चारुवेश [चारुवेश] 16 25
 fine dress
 चिच्चिसद्द [चिच्चिशब्द] 21
 4 a sort of crutching
 sound
 चिच्चा [D [अम्बिलिका] 47
 6 a tamarind
 चिद्ध [चिद्ध] 7 28 to
 stand
 चेन्धपट्ट [चिह्नपट्ट] 17 25
 a long piece of cloth
 to gird up the loins

चिराइय [चिरायित] 4 23
 old. (c)
 चुम [च्युत] 50 10 fallen
 चुण्ण [चूर्ण] 18 3 powder
 चुण्णय [D ?] 18 3
 frightened(c) = सत्रस्त
 चुलपिय [क्षुल्ल+पितृ] 27 23
 younger brother of the
 father, uncle
 चुल्लमाउमा [क्षुल्ल+मातृका] 27
 26 the wife of an
 uncle, an aunt
 चेइअ [चैत्य] 3 2 a sanc-
 tuary, a temple
 चेलुम्मेव [चेलेक्षेप] 77 14
 flying of garments
 चोयख [चोक्ष] 33 14 clean
 चोत्थ [चतुर्थ] 15 6 fourth
 चोहमपून्वी [चतुर्दशपूर्विन्] 3
 5 one knowing 14
 Purvas, the pre-canon-
 ical texts of Jainas
 चोहसम [चतुर्दश] 28 3
 fourteenth
 चोहसो [चतुर्दश] 43 2 the
 fourteenth day

वीरपत्नी 26 15. a village
of thieves

षोडश [षट्षो] 44 २६
sixty-four

षष्ठ [षष्ठ] 15. 7 sixth.

उदु-वसमस [वसमस] 51 1
the fast upto the sixth
meal.

उदुदुदुदु [वसमस] 17 14
observing a fast upto
every sixth meal.

उदुदुदुदु 48 4 an ono-
matopoeitic work (c)

उदुदु [उदु] 61 7 vomit-
ing

उदु [उदु] 17 2 an um-
brella

उदु [D] 11 19 bark.

उदुदुदुदु [उदुदुदु] 38 6
a goat herd

✓ उदु [उदु] 18 4 to cut.

उदु [उदु] 24 9 a weak
point.

उदुदुदु [उदुदु] 30 1
a trumpet that blows
swiftly

उदु [D] 47 6 a
mol t hide (c.)

✓ उदुदुदु [उदुदु] 48 11
to brandish.

उदु [उदु D] २२ 27
thrown away

उदु [D] 19 11 a tail.

उदु [उदु] 3 15 if

उदु [उदु] 7 19 whence.

उदुदु [उदु] 4 22 a
kind of demigods

उदुदुदुदुदु [उदुदुदु] 4
२३. a temple dedicated
to a yaksha.

उदुदु [D] 52 19 the
science of removing
poisons and poisonous
stings (c)

उदु [उदु] 5 19 man,
people

✓ उदु [उदु] 64 15 to
try

उदुदुदुदु [उदु+उदुदु] 12
12. beginning from
which.

उदुदु [उदुदु] 53.21 talk.

जभा [जम्भा] 60 7 a device to catch fish
जमगममग [जमकमक] 10 17 simultaneously
जम्भ [जम्भन] 53 23 birth
जम्भग [जम्भन्] 80 15 birth
जम्भपक्क [जम्भपक्क] 59 2 naturally cooked (c)
जर [ज्वर] 10 19 fever
जलयर [जलवर] 15 8 an aquatic animal
जहण [जघन] 17 1 loins
जहा [यया] 4 3 as
जहानामघ [ययानामघ] 8 14 namely
जहाविमघ [ययाविमघ] 65 5 according to his state
जहोइय [ययावि] 19 20 as was deserving
जा [यावत्] 7 28 as long as
जाइ [जानि] 5 4 birth
जाइअथ [जाइअथ] 5 4 blind by birth
जाइमपन्न [जानिमपन्न] 3 4 possessing the knowledge of previous birth

जागरिया [जागरिका] 22 11 a rite to keep awake observed by the relatives on the sixth night after the birth of a child, 12 17 wakefulness
✓जाण [ज्ञा] 7 20 to know.
जाणअ [ज्ञायक] 11 4 a knower
जामाउआ [जामातृ] 28 1 the son-in law
जाणु [जातु] 24 19 a thigh
जायअ [जातक] 7 7 born.
जायनिंदुआ [जातनिंदुता] 22. 2 a woman who gives birth to still-born children
जायमेत्त [जातमात्र] 20 23. as soon as born
जायमहु [जातधद] 3 12. one in whom faith is produced
जाय [यावत्] 3 6 upto
जाहे [यावत्] 43 4 so long as

- चोरपल्ली 26 15. a village
 of thieves
 चौराहा [चतुर्गुही] 44 २६
 forty-four
 छ [छः] 15. 7 sixth.
 छह-बखस [चहकस] 51-1
 the fast upto the sixth
 meal.
 छहछह [चहचह] 17 14
 observing a fast upto
 every sixth meal.
 छहछहस्त 48 4 an ono-
 matopoeitic work. (c)
 छुन [छन] 61 7 vomit-
 ing
 छत [छत्र] 17 2 an um-
 brella
 छडी [छ] 11 19 bark.
 छानडिह [छानडिह] 38 6
 a goat herd
 ✓ छिज [छिज] 18 4 to cut.
 छिह [छिह] 24 9 a weak
 point.
 छिप्यार [छिप्यार] 30 1
 a trumpet that blows
 softly
 छिह [छिह] 47 6. a
 moi t hide (c)
 ✓ छुहाह [छुहाह] 48 11.
 to brandish.
 छुह [छिह D] 2 27
 thrown away
 छेप [छेप] 19 11 a tail.
 छा [छा] 3 15 if.
 छाडी [छा] 7 19 whence.
 छाह [छाह] 4 22 a
 kind of demigods
 छाहछाहछाह [छाहछाह] 4
 23. a temple dedicated
 to a yaksha.
 छाहोह [छ] 5 19 the
 science of removing
 poisons and poisonous
 stings (c)
 छाह [छाह] 5 19 man,
 people.
 ✓ छाह [छाह] 64 15. to
 try
 छाहमिह [छाह+मिह] 12.
 12 beginning from
 which.
 छाहिय [छाहिय] 53-4. talk.

जमा [जम्मा] 60 7 a device to catch fish
 जम्गममग [जमङ्गमङ्ग] 10 17 simultaneously
 जन्म [जन्मन्] 53 23. birth
 जन्मग [जन्मन्] 80 15 birth
 जन्मपक्क [जन्मपक्क] 59 2 naturally cooked (c)
 जर [जर] 10 19 fever
 जल्यर [जल्यर] 15 8 an aquatic animal
 जहण [जहण] 17 1 loins
 जहा [यया] 4 3 as
 जहानामण [ययानामण] 8. 14 namely
 जहाविमद [ययाविमद] 65 5 according to his state.
 जहोइय [ययाविम] 19 20 as was deserving
 जा [यावत्] 7 28 as long as
 जाड [जानि] 5 4 birth
 जाडय [जाडय] 5 4 blind by birth
 जाडमण्ण [जानिमण्ण] 3 4 possessing the knowledge of previous birth

जागरिया [जागरिया] 22 11 a rite to keep awake observed by the relatives on the sixth night after the birth of a child, 12 17 wakefulness

✓जाण [जा] 7 20 to know
 जाणअ [ज्ञायक] 11 4 a knower

जामाडआ [जामाट] 28 1 the son-in law

जाणु [जानु] 24 19 a thigh

जायअ [जातक] 7 7 born

जायनिदुआ [जातनिदुआ] 22. 2 a woman who gives birth to still-born children

जायमेत्त [जातमात्र] 20 23. as soon as born

जायमद्द [जातधद्द] 3 12 one in whom faith is produced

जाय [जावत्] 3 6 upto

जाहे [जावत्] 43 4 so long as

- जिह्वा [जिह्वा] 19 12. 2
 tongue.
 जिह्वा [जिह्वा] 29 23 eaten
 जुगल [जुगल] 40 25 in
 the state of twins.
 जुग [जुग] 17 1 fitting
 जुग [जुग] 18 3 a pair
 जुगराया [जुगराया] 62 24 a
 crown-prince.
 जुग [जुग] 3 16. gambling.
 जुगल [जुगल] 47 23. a
 gambler
 जुग [जुग] 38 10. a herd
 जुग [जुग] 6 11 eldest.
 जुगल [जुगल] 23 24
 pain in the female
 genital organ
 जुगल [जुगल] 80 15.
 youth
 जुग [जुग] 17 2. a banner
 जुगल [जुगल] 3 11
 engrossed in the gra-
 nary of meditation.
 √ जुग [जुग] 19 21 to
 think
 जुगल [जुगल] 60 6 a
 kind of net
 √ जुग [जुग] 79 21 to
 emaciate oneself
 जुगल [जुगल] 28. 21 a
 kind of a bird.
 जुगल [जुगल] 67 6 a
 place.
 √ जुग [जुगल] 21 14 to
 place.
 जुग [जुग] 33 18 stood.
 जुग [जुगल] 1. 8. life.
 जुगल [जुगल] 22.
 10. a ceremony at the
 birth of a child.
 जुगल [जुगल] 4. 17 a
 big needle
 √ जुग [जुग] 55 9 to burn.
 जुग [जुग] 3. 15. a particle.
 जुगल [जुगल] 67 12 bathed.
 जुगल [जुगल] 46. 5 tin
 जुग [जुग] 3 11 then.
 जुगल [जुगल] 12. 9 then
 जुगल [जुगल] 11 7 third.
 जुगल [जुगल] 11 1 8
 cutting of skin.

√तल्ल [तल्ल] 10 7 to dis-
card

तण [तण] 19 2 grass

तत्त [तत्त] 40 21 hot

तत्थ [तत्थ] 4 23 there

तत्थ [तत्थ] 13 25 fright-
tened.

तन्त [तन्त] 11 25 ment-
ally tired

तन्त्र [तन्त्र] 47 10 a rope

तप्पण [तप्पण] 11 19
fattening of the body

तप्पमिद [तप्पमिद] 12 13
beginning from that
time

तम्ब [तम्ब] 46 4 copper

तलघर [D] 10 9 a royal
officer (c)

तल्लिथ [तल्लिथ] 19 13 tried

तवभ [तवभ] 29 4 an
oven

तयस्सो [तयस्सो] 7 18
an ascetic

तद-त्ति [तद-त्ति] 13 21
let it be so

तदा [तदा] 5 18 like that

तद्दाम्ब [तद्दाम्ब] 7 18 of
that sort

त [त] 4 3. that

√ताल [ताल] 10, 7 to beat

√ताव [ताव] 70 6 to heat

ताहे [ताहे] 43 5 then.

ति [ति] 24 18 three

तिकरण [तिकरण] 77 11.
three instruments i. e.
mind, speech and body.

तिखुत्तो [तिखुत्तो] 3 13.
thrice

तिग [तिग] 10 25. the
place where three
roads meet

तिव्यगर [तिव्यगर] 4 9 one
who has established
Tirtha or right path

तिदुम [D] 66 15 a ball

तिरिम्ब [तिरिम्ब] 15 8 a
lower living being

तिन्य [तिन्य] 25 6 a
lower being

तिदतिल 18 4 in small
pieces like the grains
or sesamum

तित्रयिष [त्रित्रयिष] 24 18	चक्षुषा [चक्षुषा] 8 50
three folds.	land animals.
तित्रिद [त्रित्रिद] 27 11 of	चासग [चासग] 17 2 a
three sorts	small mirror
तिनिर [D] 60 7 a kind	विमिष [विमिष] 9 18 free
of n. l.	from any fear
तिदि [तिदि] 68 6. a day	विग [विग] 14 9 stable.
तुद [तुद] 6. 27 satisfied.	विषिविषिष [D] 51 11
तुन्विष [D] 18. 2 be-	dripping
measured	वेर [वेर] 15 21 an
तुवर 13 2 astringent.	elder
तेगिन्विष [तेगिन्विष] 15 14	एग [एग] 55 7 water
a creature possessing	एववा [एववा] 9 14 having
three sense-organs	given.
तेह [तेह] 15 15 fire.	एहस्पहार [एहस्पहार] 26 72
तेगिच्छी [तेगिच्छी] 11 4	one who deals a heavy
a physician	stroke of weapon
तेहि [तेहि] 15 19 a bank.	एहह [एहह] 5 17 a
तेलीन [तेलीन] 59 14	stick.
the ty-three.	एहिदयहहहहह 51 16
तजल [तजल] 15 10	a person wearing a
thirteenth	cloth sewn in the
तेहलम [तेहलम] 28 4	middle
thirteenth.	एहय [एहय] 78 14 a kind
तेह [तेह] 46 7 oil	of grass.
चल [चल] 17 1 breasts.	एहमतिह [एहमतिह] 47 19
	Darbha grass

दमद्वयण [दशायण] 77
 13 of five colours
 दमण [दर्भन्] 12 24
 sight
 दग्निणिज्ज [दर्शनीय] 34.
 14 of pleasant sight
 √दल्य [दा] 11 7 to
 give.
 √दपय [दापय] 48 17 to
 cause to give
 दधमुद्ध [दधमुद्ध] 77. 10
 pure in materials
 दशम [दशम] 3 16 tenth
 दशरत्न [दशरात्र] 34 16
 lasting for ten nights
 दह [दह] 60 6 a lake
 दाभ [शय] 80 16 share
 दाम [दामन्] 29 26 a
 noose, a rope (c)
 दाय 54 11 a share in
 property
 दारभ [दारभ] 5 4 a box
 दारग [दारग] 5 6 a box
 दारिय [दारिया] 54 11 a
 dam
 दारिम [दारिम] 50 4 a
 long carcase

दाह 10 19 a burning
 sensation in the body
 दाहिणपुरत्थिम [दाक्षिणपूर्व] 9
 20 south-easterly
 दिट्ठ [दृष्ट] 9 2 seen
 दिट्ठी [दृष्टि] 10 20 sight
 दिन्न [दत्त] 26 18 given.
 दिव्व [दिव्य] 77 13 a
 miracle
 दिग्भिमात्र [दिग्भात] 4 21.
 a direction
 दीह [दीध] 59 1 long
 दुग्ग [दुर्ग] 33 17
 दुत्तिचण्ण [दुत्थिचण] 8 16
 wicked
 दुद्ध [दुग्ध] 53 23 milk.
 दुद्धिय [दुग्धिक] 15 14.
 possessing mill
 दुप्पडिक्खन्त [दुप्पडिक्खन्त]
 8 26 unrepented
 दुप्पडियाणन्द [दुप्पडियाणन्द]
 10. 1 difficult to be
 pleased
 दुप्पहम [दुप्पहम] 26 19
 difficult to be destroyed.
 दुप्पल [दुर्लभ] 52 23
 veil

- दुर्द्वेषात् [दुर्द्वेष] 12.
 12. unbearable.
 √ दुह [दुह+भ] 33. 15
 to climb
 दुष्कर्म [दुष्कर्म] 28 18
 difficult to obtain
 दूषात् [दूषा] 8 13 a door
 दुष्ट [दू] 13 10 two
 दुष्ट [दुष्ट] 4 4 a bad
 a t
 दुर्दृष्ट [दुर्दृष्ट] 17 6 pain-
 ed in body
 दूरप्रमाण [दूर] 6 19.
 going morning
 दैवज [दैव] 10 5 compul-
 sory contribution.
 देवास्तुत्य [देवस्तुत्य] 6.25
 the beloved of gods.
 देशपन्ना [देशपन्ना] 26. 14
 border of the country
 देशभाषा [देशभाषा] 16.24
 vernacular.
 दहकाली [दहकाली] 51 16.
 the alms (c).
 द्वा [द्व] 4 3. two.
 दीनवर्तिन [दीनवर्तिन] 51 9
 a person suffering from
 droupy

- दोष [द्वितीय] 11 7 second.
 धमनि [धमनि] 13.10 a vein
 धर्म [धर्म] 6 4 a doctrine.
 धर्मापत्ति [धर्मधर्म] 7 22.
 the teacher of the
 doctrine.
 धरणीवत् [धरणीवत्] 13 5
 the surface of the earth.
 धरिम् [धरिम्] 2. 21.
 things that can be sold
 by weight.
 धनसि [धन-सि] 23 5
 an onomatopoetic word
 to indicate fall.
 धा [धा] 22 17 a nurse.
 दिव [दिव] 24.6 happiness.
 दिसर [D] 60 8. a kind
 of net.
 दुष् [दुष्] 55.9 incense
 दूषा [दूषा] 28. 1 a
 daughter
 दैवज [दैव] 12 10 fit
 to be thought about.
 नदी [नदी] 16. 18. a river
 नपक [D] 13. 10 a nose.

नक्षत्र [नक्षत्र] 68 6 a constellation	नाइ [ज्ञाति] 21 11 a relation
√नज्ज [ज्ञा pass] 49 26 to be known,	नाडअ [नाटक] 65 16 a drama
नत्तुअ [नमृक] 28 2 a grandson	नाणी [ज्ञानिन्] 7 18 a knower
नत्तुणीअ [नमृभार्या] 28 3 the wife of a grandson	नामवेज्ज [नामधेय] 21 3 a name
नत्तुई [नमृकी] 28 2 a grand-daughter	नास [नासिका] 5 6 a nose
नत्तुयापई [नमृकापनि] 28 2 the husband of the granddaughter	नाली [नालिका] 13 7 arteries
नत्थि [नास्ति] 5 5 is not	निउण [निपुण] 16 25. clever
नपुमगइम्म [नपुसककम्मन्] 25 11 the work of a cunach	निक्कण [निष्कण] 27 8 without corn
√नमस्त [नम्] 3 13 to bow down	निक्खट [नि कृष्ट] 29 25. taken out
नयर [नार] 4 10 a town	निस्सन्नण [निष्क्रमण] 79 15 going out, giving up worldly life
नयरी [नगरी] 3 1 a city	निस्सव्व [निस्सव] 23 1 throwing
नरग [नरक] 9 2 a hell	निगर [निग्र] 47 4 collection
नयर [D] 75 13 only	√निगच्छ [नि-गच्छ] 5 21. to go out
नहत्तेयण [नखत्तेय] 47 19 a mail-carrier	

निराल व [निराल] 75 23
 the knotless—i. e. be-
 longing to Jain creed.
 निरालय [निराल] १६. 18.
 going out.
 निरालय [निराल] 3. 7 gone
 out
 निरालेष्ट [निरालेष्ट] 0 14
 lifeless
 निरालुप्त [निरालुप्त] 23 15
 thrown out
 ✓ निरालुप्त [निरालुप्त] 23.
 13 to throw out.
 ✓ निराला [निराला] 66. 19.
 to go out.
 निराला [निराला] 24 18 a
 forehead.
 निरालय [निरालय] 15 18
 art of making oneself
 concealed.
 निरालय [निरालय] 10 11
 a resolution
 निरालय [निरालय] 19. 19
 without lustre.
 निरालय [निरालय] 27 8.
 destitute of residence.

निरालय [निरालय] 11 14
 the cause
 निरालय [निरालय] 10 7
 deprived of wealth.
 ✓ निरालय [निरालय] 58.
 23 to make wingless.
 निरालय [निरालय] 70 14
 lifeless.
 निरालय [निरालय] 22 14
 accompanied with.
 निरालय [निरालय] 22 4
 planged down.
 निरालय [निरालय] 19 2
 fearless.
 निरालय [निरालय] १९ 18.
 fleshless.
 निरालय [निरालय] 21 11
 one's own
 निरालय [निरालय] १३ 5 cut
 निरालय [निरालय] 18. 3 a
 cloth.
 निरालय [निरालय] 47 3. a
 letter
 निरालय [निरालय] 19 2.
 without calamity
 निरालय 11 17 an entree
 with concoction of herbs

निवाहिय [निपातित] 77 14

thrown

निश्चिद् [निश्च] 12 3

stopped

√निवेश [नि+वेश्य] 49 20

to put

निवेशिय [निवेशित] 54 10

placed (used as a noun)

निव्वत्त [निवृत्त] 22 13

finished

निव्वाद्याअ [निर्व्याघात] 22

19 without an abstacle

निव्विण्ण [निर्विण्ण] 61 14.

dejected

√निसीयाव [नि+सीद्य] 27

73 to seat

निधि [निधि] 54 12 a

treasure.

नीय [नीच] 17 16 low

नीहरण [निर्हरण] 21 13

taking away the dead
body

नेयव्व [ज्ञातव्य] 73 17

should be known

नेरइय [नारकिक] 6 2 a

hell-dweller

नेरइयत्ता [नारकित्व] 12 8.

the condition of being
a hell-dweller

नेह [स्नेह] 18 2 oil

पइ [पति] 23 4 a hus-

band

पउर [प्रचुर] 19 2 many

पओयण [प्रयोजन] 7 4 a

reason, an object

पक्खर [D] 17 22 the

covering for body

पक्खी [पक्षिन्] 15 4 a

bird

पगड्डिज्जमाण [प्रकृत्यमाण] 5

13 being dragged

पगलन्त [प्रगलत्] 51 12

dripping

पडुल [पङ्गु+ल] 5 5 lame

पच्चक्ख [प्रत्यक्षम्] 9 2

visibly, before the very
eyes

√पच्चणुमव [प्रति+अनु+भू]

9 2 to experience

√पच्चाया [प्रति+आ+इ] 14

23. to return.

- √पक्षुत्तर [प्रति+उत्+त्] 55
3. to come out.
पक्षुत्तर [पक्षुत्तर] 11 18.
cutting skin a little.
पक्षा [पक्ष] 8. 21
behind.
√पक्ष्माक्ष [प+क्ष्म+क्ष] 48 14
to cover
√पक्ष्म [पक्ष्म] 47 25 to
came to drink
√पक्ष्मबाल [परि+उत्+बाल] 3.14
to wait upon.
पक्ष्मबाल [D] 60 6 a kind
of net for catching fish.
पञ्चाणुग्रह [पञ्चाणुग्रह] 76 1
consisting of five
Anuvratas (N).
पञ्चिन्द्रिय [पञ्चिन्द्रिय] 15 8.
a living being with
five senses.
पद् [पद्] 46. 10. the
ornament worn on
forehead.
पद्म [पद्म] 69 20 a woollen
seat. (Guj) पद्म.
√पट [पट] 7 9 to fall.
पट [पट] 55 3. cloth.

- पद्मान [पद्मान] 17 19
banner
पद्मान्नाहपद्मान [पद्मान्नाहपद्मान]
58. 18. a kind of a fish.
पट्टिकपिपय [पट्टिकपिपय] 17
19 well-equipped.
पट्टिककण्ठ [पट्टिककण्ठ] 15.25
expected for mine.
पट्टिकप [पट्टिकप] 3 8. re-
turned.
पट्टिकगण्ठ [पट्टिकगण्ठ] 5.
9 remaining watchful.
√पट्टिमिषय [पट्टि+मि+षय] 6 78
to go out.
पट्टिमिषय [पट्टिमिषय] 67
5 returned.
पट्टिकण्ठ [पट्टिकण्ठ] 76. 30
obstruction.
पट्टिकोद्विज [पट्टिकोद्विज] 16.
23 awakened.
√पट्टिवाहक [पट्टि+वाह+क] 12 2.
to abandon, to
reject.
पट्टिवाह [पट्टिवाह] 61 14
a remedy
√पट्टिकाम [पट्टिकाम] 77 9
to cause to accept.

√पडिवञ्ज [प्रति+पद्] 76 2
to take up

√पडिवाल [प्रति+पाल्] 33
18 to wait for

√पडिविम्बज [प्रति+वि+म्बज्]
35 8 to give leave

√पटिसुण [प्रति+श्रु] 13 22
to promise

√पडिसेह [प्रति+सेघ] 33 8
to stop

पट्टय [D] 19 2. a calf.

पढम [प्रथम] 4 15 first

पढममल्ल [प्रथममल्ल] 26 22
the foremost warrior

पणतीम [पचत्रिंशत्] 72 12
thirty five

पणश्चीस [पचविंशति] 25 1
twenty five

पण्डिय [पण्डित] 16 21
clever.

पण्डुल्लय [पाण्डुकृत] 19 19
blanched, paled.

पण्डवन [प्रसूतपन] 25 19
softening

पण्हावागरण [प्रश्नव्याकरण] 3
16 the name of the
tenth principal text of
the Jain canon.

पत्त [पत्र] 11 20 a leaf

पत्त [प्राप्त] 54 3 obtain-
ed, 15 25 arrived at.

पत्त [पात्र] 67. 21 a
fit object.

√पत्य [प्र+अर्थय] 12. 5
to desire

पन्थिय [प्रस्थिका] 28 19
a basket

पन्थकोट्ट [D] 10 6 way-
laying travellers

पन्थकोट्ट [पान्यकुट्ट] 27 6
thieves who waylay
travellers

पन्नत्त [प्रक्षत्त] 3. 17 laid
down

पन्नति [प्रक्षति] 17. 15
the name of Bhaga-
vati Sutra

पन्नरसम [पञ्चदश] 28 4.
fifteenth.

पवाह [प्रवाध] 64 16 a
trouble

पभणिय [प्रमाणत] 54 2.
speaking.

पमिह [प्रमृति] 25 17.
beginning from.

पम् [पम्] 78 1 a lord.
 ✓पमस् [प+मस्] 55 6 to
 clean.
 पमीष [पमीष] 34 16. a
 festival.
 पम्हक [पम्हक] 55 7
 shaggy
 पया [पया] 14 9 subjects.
 ✓पया [प+य] 54 11 to
 give birth to.
 पयाव [पयाव] 17 3 gone.
 पयार [पयार] 23 18. kind.
 पयोग [पयोग] 25 18
 application
 पयसु [पयसु] 23 4 an axe.
 परेमुह [परेमुह] 8 13
 with face turned away
 परामव 10 5 insults.
 ✓पराहृत [प+हृत] 55 6
 to feel, to touch 11
 14 to examine.
 पराहृत [पराहृत] 33 25.
 brewery
 परिकल्प [परिकल्प] 24 15
 caught in the midst of.
 परिगृह्य [परिगृह्य] 22
 17 surrounded favour-
 ed 13 23 holding

परिहृत [परिहृत] 12. 5.
 abandoned.
 ✓परिज्ञाव [परि+ज्ञा] 63 10.
 to recognise.
 परिहृत [परिहृत] 27 13
 the end (of learning) (N.)
 ✓परिणाम [परि+णाम] 8. 22
 to turn into to result.
 परिहृत [परिहृत] 12 1
 tired both physically
 and mentally
 परिकल्प [परिकल्प] 77
 12. reduced, limited.
 परिप्रेरित [परिप्रेरित] 28. 20
 outskirts
 ✓परिमाण [परि+माण] 19
 15. to enjoy
 परिहृत [परिहृत] 8 1
 change.
 परिहृत [परिहृत] 21 11
 an attendant.
 परिहृत [परिहृत] 15. 24.
 a bow
 परिहृत [परिहृत] 12. 3.
 an attendant.
 ✓परिहृत [परि+हृत] 4 24
 to dwell.

परिवृष्ट [परिवृष्ट] 23 7	surrounded	swarm (c)
✓परिमिश्र [परिमिश्र] 13 11	to ooze out	पहरण [प्रहरण] 17 20 a
परिसर [पर्यदा] 3 7 a	congregation	weapon
परिमृष्ट [परिमृष्ट] 19 14	dried	पद्मान [प्रधान] 10 14
✓परिधे [परिधा] 55 8 to	put on	principal
पप्रह [प्रवह] 13 7 a flow		✓पद्धार [प्र+वारय] 33 2
पप्रहण [प्रहरण] 60. 6	draining.	to resolve
पप्राय [प्रपात] 26 17 a	fall	✓पाउण [प्र+आप्] 15 24
✓पप्रयज्ञ [प्र+प्रज] 15 22	to take renunciation	to take to
पमन्न [प्रमन्ना] 19 15 a	kind of grape wine.	पाउडभूय [प्रादुर्भूत] 3 8
पमय [D] 38 9 a	kind of deer	appeared
✓पप्स [पप्] 10 12 to	see	पाउया [पादुका] 77. 5
पपु [पपु] 43 24 dust		sandals
पप [पपि] 10 25 a	path	पाउम [प्रादु] 15 18 rain
पपयन [D.] 5 13 a		पाग [पाक] 69 10 heating.
		पागार [प्राकार] 26 16 a
		rampart
		✓पाट [पातय्] 47 24 to
		fell
		पटण [पाटन] 12 25
		abortion
		पाज [प्राज] 18 4 litc
		पाडम [पाठक] 51 18 one
		who has read or
		studied
		पाणिगदज [पाणिगद] 80.
		16 a marriage

बाभीय [बाभीय] 26. 17
 water
 बामीबह [बाम्बुरम्] 62 21
 and others.
 बाबापा [बाबता] 13 17
 gave birth.
 बाह [बाह] 5 6 a foot.
 बाहच्छिन्न [बाहच्छित] 24
 14 expiation
 बायण्डुव [बायण्डुव] 47 3
 letters for feet
 बाहरात [बाहरात] 35 1
 break-fast (c)
 बाहबहिषा [बाहबहिष] 32 7
 fallen on feet.
 बायबिह [बायबिह] 77 4
 a foot-stool.
 बारवग [बारवग] 51 23
 the fast breaking time
 बारदारम [बारदारम] 77 2.
 a debauchee.
 बारिपेज्ज [बारिपेज] 22 22.
 things that can be
 counted.
 बारिबह [बारिबह] 8 21
 a she-pigeon

बाहव [बाहव] 46 15 a
 guard.
 बाव [बाव] 9 1 banful.
 बावपण [बावपण] 75 28.
 the scripture.
 √बाव [बाव=वत्] 6 12
 to see.
 बावत्त [बावत्त] 58 14
 gracefully finished.
 बाववज [बाववज] 78 13
 urne.
 बावईय [बावईय] 34 14
 pleasing
 बावाप [बावाप] 80 16. a
 palace.
 बावावबहिषव [बावावबहिषव]
 63. 1 a fine palace.
 बावुह [बावुह] 31 25 a
 present
 बि [बि] 11 7 even.
 बिम [बिम] 76 9 dear
 बिहुमी [बिहुमी] 8. 7 from
 the back.
 बिहव [बिहव] 28 19 a
 basket.
 बिहविसवईव [बिहविसवईव]
 28. 3. a husband of
 the father's sister

पिप्पल [D] 47 16 a	पुत्त [पुत्र] 5 3 a son
small razor	पुष्क [पुष्प] 11 20 a
पिय [प्रिय] 18 4 deer	flower
य [अपि+इव] 30 2	पुमत्ता [पुमन्+ता] 15 20
as if	the state of being a man
पिद्द [पि+दा] 36 6 to	पुग्धो [पुग्ध] 5 12 in the
close	front
'पीय [पा] 13 2 to	पुगापोरण [पुगापुराण] 8 26
drink	done in the past
/पीह [सृष्ट] 12 5 to	पुरिस [पुरुष] 5 11 a man
desire	पुरिसकार [पुरुषकार] 33 24
पुयग्रिणी [पुष्करिणी] 54	manliness
24 a lake	पुगेहिअ [पुगेहित] 42 8
/पुच्छ [पुच्छ] 11 15	a chaplain
to ask	पुब्ब [पूर्व] 9 13 previous
पुञ्ज 47 4 a collection	पुब्बरात्रावरत्तकालसमय
पुटपाग [पुटपाक] 11 19	[पूर्वरात्रापररात्रकालसमय]
a medicine prepared	12 16 a mid-night (c)
by boiling medicinal	पुब्बाणुपुब्बि [पूर्वाह्नपूर्व] 3
herbs in a closed	6 in successive order
earthen pot	पुब्बाचरणह [पूर्वाचरणह] 33
पुट्ठी [पुट्ठी] 12 7 earth	16 the first part of
पुट्ठीकाअ पुट्ठीकाय] 15 15	the afternoon
an earth-bean	पूय 13 8 pus
पुष्प [पुष्प] 13 17 co-	पूयत्त [पूयत्त] 8 21 the
lour	arm o as

पेरुन्त [पर्न्त] 26. 18 a skirt.	फुह [फुहि] 5 13 a prooted-
✓ पेह [पहर] 15. 19 to slide	फुल [फुलि] 70 6. bloomed.
पेह्म [D] 25 8. a young one. (c.)	बजह [बज] 18 4 kept tied, held
पोष [पोह] 22 22 a boat.	बत्तास [बत्तिस्त] 16. 23. thirty two
पोरिनी [पोरिनी] 51 24 the three hours period which is measured with the help of a man's shadow	बलियकम्म [बलियम्म न्] 11 17 an enema
पोमहिज [पोमहिज] 78. 15 observing fast.	बन्दिगगहज [बन्दिगहज] 27 6 bearing prisoners.
पोमह [पोमह] 78. 15 a fast.	बम्मबारी [बम्मबारी] 15. 24 a celibate.
पोमहछाहा [पोमहछाहा] 78. 12 a hall for observing fast	बड्डीह [बड्डीह] 19 1 a bullock.
परिह [परिह] 26 17 a ditch.	बहिवा [बहि] 4 21 outside.
फकम [फकम] 29 24 a shield.	बहिर [बहिर] 5. 5 deaf.
फकभिसिबिसेस [फकभिसिबिसेस] 9 1. the peculiar nature of the result.	बारम्म [बारम्म] 22. 13 twelfth.
	बाकसज [बाकस] 80. 15. childhood.
	बाकबापस [बाकबापस] 47 23 a child-killer
	बावचरि [बावचरि] 16. 21 seventy-two.

बाधोक्त [द्वाविंशति] 48 24
 twenty-two
 बाहिर [बाह्य] 23 1 outside
 बाहिराद्वय [बाहिराद्वय] 27
 3 exiled
 बीज [बीज] 11 20 seed
 √बुद्ध [बुध passive] 50
 17 to come to life
 वेइन्द्रिय [द्वीन्द्रिय] 15 14
 a creature possessing
 two sense-organs
 वेमि [वर्षमि] 16. 5 I
 speak
 भद्र [वृत्ति] 28 18 wages.
 भगवत् [भगवत्] 7 2 divine
 lord
 भगदर 10 19 fistula
 भगद्वय [भगद्वय] 51 9.
 a person suffering from
 fistula
 भज्जणम् [भज्जणम्] 29 4 a
 baking-pan
 भज्जय [भजित] 19 13
 roasted
 भणिय [भणित] 16 25
 speech

भण्डग [भाण्डक] 22 22
 things for sale
 भक्त [भक्त] 28 18 food
 भक्तपाण [भक्तपाणीय] 5 9
 food and water
 भक्तवेला [भक्तवेला] 7 25
 the time for food
 भक्तघर [भक्तघर] 77 8
 pastry
 भन्त [D] 3 15 a res-
 pectful term of address
 to a holy man
 √भर [भृ] 8 3 to fill
 भर 10. 4 custom-duties.
 भारिया [भार्या] 54 13 a
 wife
 भाय [भाग] 54 11 a share
 √भास [भाष] 10 13 to
 speak
 भिडडि [भ्रुकुटि] 24. 18 a
 brow
 भिक्षुग [भिक्षुक] 52 25.
 a beggar
 भित्तिर [D] 60 7 a
 kind of net.
 भीय [भीत] 13 25 afraid.

पेरना [पर्स] 26. 18 a skirt.	फुह [फुह] 5 13 sprosted.
वेहा [वहर] 15. 19 to slide	फुह [फुह] 70 6 bloomed.
पेहम [D] 25 8. a young one. (c.)	बह [बह] 18 4 kept tied, held
पोष [पोष] 22 22 a boat.	बसोष [बसोष] 16. 23 thirty two
पोरिसी [पोसी] 51 24 the three hours period which is measured with the help of a man's shadow	बसिबहम [बसिबहम] 11 17 an entena
पोनहिम [पोपहिम] 78. 15. observing fast	बसिबहम [बसिबहम] 27 6 seizing prisoners.
पोनह [पोपह] 78. 15 a fast.	बसमबारी [बसमबारी] 15 24 a celibate.
पोसहपोस [पोपहपोस] 78. 12 a hall for observing fast	बडीबह [बडीबह] 19 1 a bullock.
परिह [परिह] 26 17 a ditch.	बहिया [बहिया] 4 21 outside.
फडह [फडह] 29 24 a shield.	बहिर [बहिर] 5. 5 dead
फडहिसिबिबेह [फडहिसिबिबेह] 9 1. the peculiar nature of the result.	बारहम [बारह] 22. 13 twelfth.
	बाहस [बाहस] 60 15. childhood.
	बाहसबाहस [बाहसबाहस] 47 23 a child-killer
	बाहसबहिर [बाहसबहिर] 16. 21 seventy-two.

मुखा [मुख्या] 19 8.
hungry

मुक्तो [मुक्] 15 11 again.

मुक्षपरिलप्प [मुक्षपरिर्लप] 15.
13 a reptile crawling
on hand.

मूमिपर [मूमिपर] 5 9 a
subterranean house.

मूमिपा [मूमिपा] 44 10 a
place.

मृषविज्ञा [मृषविज्ञ] 52. 20
the science of controll-
ing the influences of
evil spirits (c)

मस [मैस] 34 6. schama,
di uon

मिज [मिज] 10. 5 puni-
ure taxes

मेसज [मेसज] 11 21
medicines made of a
number of articles.

मोषा [मुषा] 9 14
having enjoyed

मोष [मोष] 33 1— food

✓मोषा [मोषा] 10 15.
to feed

मकु [मुकु] 46. 10 a
crown.

मगर [मगर] 10 9 an
alligator

मग [मग] 5 14 a way

मगह [मगह] 33 16
fastened on hand (c)

मय [मय] 15 8 a
fish.

मयहानक [मयहानक] 60
12 a clean place for
drying fish.

मयहान [मयहान] 60
6 a device for catching
fish.

मयहान [मयहान] 60 7
a device for catching
fish.

मयहान [मयहान] 50. 15
a fisherman

मयहान [मयहान] 5. 13.
a bee.

मय [मय] 23 10. wine.

मय [मय] 2. 18

मयहान [मयहान] 70
1 bathed.

✓मञ्जाव [मञ्जाव] 68 21
to press

मञ्ज [मञ्ज] 46 1 middle

मञ्जमञ्जण [मन्त्यमन्त्येन] 6
29 right through the
middle

मणाम [मन + अम] 76 9
pleasing to mind

मणुअ [मनुज] 15 7 a man

मणुन्न [मनाइ] 76 9 pleas-
ing to mind

मणुम्म [मनुय] 24 15 a
man

मण्डण [मण्डन] 22 18
decoration

मण्टव [मण्डप] 33 12 a
pandal

मन्त [मन्त्र] 25 18 an
incantation, a charm

मन्त [मन्त्र] 10 10 con-
sultation

मन्ने [मन्ये] 53 23 I believe

मम्मण [D] 53 24 an
indistinct sound

मयक्किच्च [मृत्युय] 21 13
the ceremonies after
the death of a person

मलण [मर्दन] 60 5 drain-
ing

मलिय [मृदित] 19 21
crushed

मल्ल [माय] 18 3 a garland

मह [महत्] 40 21 big

महामहलिय [महतीमहलिक] 58 4 very big

महग्घ [महाह] 31 25
valuable

महच्च [महार्थ] 58 4 great
and worthy to be
worshipped.

महण [मयन] 60 5-churn-
ing

महय [महत्] 5 19 big

महन्य [महार्थ] 31 25 pre-
cious

महापथ [महापथ] 10 25 a
high road.

महापितृ [महापितृ] 27 27.
an elder brother of the
father

महामाउअ [महामानृक] 27
27 the wife of the
elder uncle

महाकवि [माहकवि] 58
 20 a cook.
 मदिह [D] 59 3 mixed
 with curds of Guj को
 मदिष [मदिष] 24 20.
 charmed, crushed.
 महु [महु] 19 14 wine
 prepared from honey
 महुर [महु] 53 24 sweet.
 माह [माह] 64 7 a
 mother
 माउसिका [माउसिका] 28. 4
 the mother's sister
 माहमियापह [माहमियापह]
 28. 4 the mother's
 sister's husband.
 माहविह [D] 10. 9 a
 village-officer
 मायुस्तन [मायुस्तन] 23. 22.
 human
 मामिका [माहमिका] 28 5
 maternal aunt
 मायायत [माहमिका] 69 8
 devoted to mother
 माहय [माहय] 56 5. wind.
 माहय [माहय] 42. 23 a
 Brahmin.

मिहिमिलेमान [D] 40 7
 burning with anger
 मुण्डित [मुण्डित] 24 5
 absorbed in, addict-
 ed to
 मुहि [मुहि] 24 19 a fist
 मुत्त [मुत्त] 46 25. mine.
 मुहिया [मुहिया] 59 3
 grapes.
 मुख [मुख] 53 25 inno-
 cent.
 मुख [मुख] 10 20. a head.
 मुख [मुख] 8. 10 a mouth.
 मुखपोषि [मुखपोषि] 8
 11 a piece of cloth
 folded four times used
 by Jain monks to
 cover the mouth
 मुह्य [मुह्य] 68 6. mo-
 ment.
 मू [मू] 5 4 dumb.
 मेरु [मेरु] 22 41 things
 that can be measured.
 मेरु [मेरु] 5. 7 merely
 only
 मेरु [मेरु] 19 14 wine
 prepared from palm-
 fruit.

रोगायेक [रोगरुक्] 10 17
diseases and ailments.
रोगिण [रोगिन्] 52 24
diseased.
रोम्ह [D] 38 8. a kind
of animal Gu. रोम्ह

रुक्क [रुक्क] 47 8 a
stock.

रुक्मि [रुक्मी] 23 10.
wealth.

रुक्मिणी [D] 10 5 sup-
porting thieves.

रुद्धि [रुद्धि] 26. 22. a stick.

रुद्ध [रुद्ध] 5 18 obtained.

रुम्बि [रुम्बि] 29 26.
stretched out.

रुम्ह [रुम्ह] 17 2 a gain
i. e. fee.

रुम्हा [रुम्हा] 23. 5 a branch.

रुम्हल [रुम्हल] 52 20
having a light hand.

रुम्हल 19 14 preserved
in salt.

रुम्हल 53. 8. a king of
a bird.

रुम्हल [रुम्हल] 17 1
beauty

रुम्ह [रुम्ह] 53. 24 greedy

रुम्ह [रुम्ह] 17 14

lustre 24 7 the

imagined colour of the

soul, taint.

रुम्ह [रुम्ह] 21 13

worldly customary in

this world.

रुम्हल [रुम्हल] 55. 8.

bunch of feathers or

hair

रुम्हल [रुम्हल] 26

21 a man with stains

of blood on his hands.

रुम्हल [रुम्हल] 42. 24 a

Valahya.

रुम्हल [रुम्हल] 60. 9 a

bark-net.

रुम्हल [रुम्हल] 69 20

interference.

रुम्हल [रुम्हल] 30 1 to

play upon a musical

instrument.

रुम्हल [रुम्हल] 18 2 worthy
to be killed.

चट्ट [चुत्त] 58 26 round
 चट्टक [चर्मक] 53 3 a kind
 of a bird
 चडिया [चुत्तिका] 5 14 the
 mode of life
 चङ्कियञ्ज [चङ्कित] 43 24
 brought up
 चण [चण] 51 12 a wound
 चणफइ [चनस्पति] 15 12 a
 plant
 चण्णञ्ज [चण्णक] 3 4 a
 description
 चवत्त [चवत्तय्] 40 13 to
 cause
 चत्तञ्चया [चकव्यता] 16 2
 a description, details
 चत्थ [चत्थ] 8 1 clothes, a
 cloth
 चवद्धाव [चवर्धाय्] 35 13
 to receive with honour.
 चवद [चवद्] 3 13 to
 salute
 चमण [चमन] 11 16 vo-
 mitting
 चम्माव [चमय्] 48 4 to
 cause to vomit

चम्मिय [चर्मित] 17 18
 armoured
 चय [चद] 11 1 to speak
 चयण [चदन] 17 1 a face
 चयस्सअ [चयस्यक] 43 24
 a friend
 चयासी [past tense from
 चय=चद] 3 14 spoke
 चरत्त [चरत्त] 47 10 a rope
 चवरोचिय [चवरोचित] 25 27
 deprived of
 चचइार [व्यवहार] 10 11
 worldly transaction.
 चसट्ट [चशर्त्त] 12 6
 pained in senses
 चसण [चृपण] 19 11 a
 testicle
 चसभ [चृपम] 19 1 a bull
 चसही [चसति] 35 1 a
 residence, a halt
 चसीकरण [चशीकरण] 25 19.
 submitting by charm
 चशीकलंक [चशीकलंक] 26
 16 a hedge made of
 the net-work of
 bamboos (c)

- बह [D] 19 12. a
 shoulder
 ✓बह [बह] 25 8. to kill
 बहल [बहल] 60. 5 drain-
 ing
 बहल [बहल] 15 15. air
 बाहरिय [बहुरिय] 45. 3 a
 fowler
 ✓बाहर [बि+बह+ङ] 38 1
 to expound.
 बागुरय [बगुरय] 47 10. a
 net
 बार्जिकरण 52. 20 the
 science of making
 persons vile and
 strong (c.)
 बाहल [D] 38. 10 a fold,
 an enclosure of land.
 बावराणि [बवराणि] 47 6.
 a bark-rope (c)
 बापम्ब [बापम्ब] 5. 5.
 paralytic. (c)
 बास [बास] 17 2. hair
 बास [बास] 47 11. hair
 बास [बास] 16 2. a
 country
 बास [बा] 12. 6 a year
 बासघर [बासघर] 75. 10 a
 pleasure-hall
 बादिय [बादिय] 52. 24
 diseased.
 बाही [बाही] 44 13. a
 disease.
 बिबाह [बिबाह] 44 13.
 evening
 बिबह [बिबह] 8 2. much
 big.
 बिबिह [बिबिह] 35 1
 far off
 बिबह [बिबह] 75. 25 a
 body
 बिबुह [बिबुह] 20. 24 pro-
 claimed.
 बिग [बिग] 10.14. know-
 ledge 25. 18 a lore.
 बिबास [बिबास] 23. 10
 destruction.
 बिनिदाय [बिनिदाय] 22. 3
 death.
 ✓बिबि [बि+बी] 19 16
 to finish
 बिबय [बिबय] 27 13
 known, attained.

वित्ति [वृत्ति] 5 15 mode of life	विरेयण [विरेचन] 11 16 purging
विदिष्ण [वितीर्ण] 17 2 given	√विलय [वि+लप्] 21 12 to weep
विदिय [विदित] 26 18 known, conversant	वियत्ती [विवृत्ति] 22 24 turning upside down
विदी [वृद्धि] 10 4 interest	विद्याग [विपाक] 4 4 the results, the fruits
√विद्धम [वि+ध्वस्] 27 7 to destroy, 8 21 to digest	विद्यागमुय [विपाकसूत्र] 3 17 the eleventh principal text of the Jain canon
विद्धम [विध्वस्] 13 14 destruction	विसत्त्व [विश्वस्त] 67 16 confident
विप्पज्जद [विप्रहीण] 70 15 abandoned.	विसम [विपम] 26 15 uneven
√विप्पन्नाय [वि+पलाय] 21 2 to run away	विसर [विस्वर] 20 24 an unpleasant voice
विमण [विमनस] 19. 19 distressed.	विसल्लकरण [विशल्यकरण] 61 9 removing a thorn
विम्हिद्य [विस्मित] 66 23 surprised	विसारय [विशारद] 16 24 clever
√वियज्ज [वि+अज्जय्] 20 15 to cut off a limb	विसिर [D.] .60 8 a kind of net
वियाग [विचार] 44. 11 access	विसेस [विशेष] 16 22 mode
विगहिय [विरहित] 70 2 abandoned, lone	√विसोह [वि+णोघय] 61. 10 to find out

✓विस्तम्भ [वि+भृ] 34 6
to put confidence.

विस्तम्भवापक [विधमनलक]
47 23. One who kills
by taking one in con-
fidence.

✓विहम्म [वि+हृ] 10 6
to kill.

✓विहर [वि+हृ] 3 7 to
take abode.

✓विहाड [वि+घट्] 8 14
to open.

विहाड [विघट्] 15 10.
birth.

विहाड [विघट्] 36. 11
manner 79 19 per-
formance.

विहिष [विहिष] 16 25.
action.

✓विहवथ [वि+वृ+थ] 58
3 to pass by

वीथनीय [वीथनीय] 17 20
a fan

वीथर [वीथर] 51 14
unpleasant noise.

बुड [बुड] 77 13. showered.

बुत [बुत] 8. 12. spoken.

✓बेह [बेह] 18. 13. to
feel, to experience.

बेह [बेह] 11 4 a phy-
sician.

✓बेडाव [बेडव] 48 21
to cover

बेड [बेड] 47 6. a cane.

✓बेघ [बेघ] 9 3 to feel.

बेघण [बेघण] 28. 19 wages.

बेघणा [बेघणा] 9. 3 pain-

बेसासिब [बेससिब] 12. 19

fit to be trusted.

बेलिया [बेला] 23 16. a
harlot.

बाच्छिड [बाच्छिड] 20 19
brought to an end.

स [स] 21. 11 one's
own.

सह [सह] 3 5. hundred.

सह [सह] 11 11. one's
own.

सहर [सहर] 3 18. of
one's own sweet will.

सहार [सहार] 22. 12
reception

✓सहार [सहार] 33. 8
to receive

मगड [शकट] 39 12 a	√मड [शद] 13 1 to fall
cart	
सगडिय [शकटिका] 8 2 a	मडिय [णटित] 51 10.
small wagon	decayed
मकला [शृगला] 47 3 a	सणाद [सनाथ] 18 25 one
chain	having a master or a
मकोंडिय [सफोटित] 48 7	protector
contracted	सठिय [मस्थित] 26 15
सगय [संगत] 16. 25.	situated
proper	मडपट [D] 47 13. a
√सगोघ [समन्गोपाय] 22	rogue
10 to protect	सडीसअ [संदशक] 70 7
सचषखु [सचक्षुप्] 5 12	tongs
one possessing an eye	सण्ह [सूक्ष्म] 58 18 small
सच्छन्द [स्रच्छन्द] 23 18	सत्त [सप्त] 3 10 seven
self-will	सत्तम [सप्तम] 15 7
सजण [स्वजन] 21 11 a	seventh
relative	सत्तरस [सप्तदश] 43 13.
सज्झाय [स्वाध्याय] 51 '14	seventeenth
one's own studies	सत्तरम्म [सप्तदश] 28 4.
√सचाय [D] 11 23 to	seventeenth
be able	सत्तसिक्खावइय [सप्तशिक्षा-
सजम [संयम] 76 21 con-	व्रतिक] 76 1 consisting
straint	of seven Siksha-vratas.
सञ्जुत्त [संयुक्त] 63. 7 joined	सत्तावन्न [सप्तपञ्चाशत्] 40.
सजोअ [संयोग] 67 22	20. fifty-seven
union	सत्तुस्सेह [षष्ठेत्सेध] 3 10.
	one whose height is
	of seven spans

- सत्यदोष [सत्यदोष] 11
11 a box of surgical
instruments.
- सत्यवाह [सत्यवाह] 10 9
a merchant owning a
caravan.
- सत्योपाद्विष [सत्योपाद्विष]
48. 9 cutting open
with weapons.
- सह [सह] 5 19 a sound.
- सहस्रहो [सहस्रहो] 26. 22
one who can take aim
at the object on hear-
ing its sound
- ✓सहस्र [सहस्र] 75. 22
to confide.
- ✓सहाय [सहाय] 10 21
to call.
- सहि [सहि] 3 6 with.
- सन्त [सन्त] 34 8 nches.
- सन्त [सन्त] 11 25 tired
physically
- सन्तिहोम [सन्तिहोम] 43. 1
a sacrifice for the
pacification of evil in-
fluences.
- ✓संवर [संवर] 78. 14 to
spread.
- संवारण [संवारण] 78 14 a
seat.
- ✓संविष्ट [संविष्ट] 7 3
to inform.
- संविष्टोप [संविष्टोप] 27 2
one who tears open
the wall
- सुविष्ट [सुविष्ट] 26. 16.
situated, 18. 24 sup-
ported.
- सुव्य [सुव्य] 8.15. a reptile.
- समय [समय] 3 1 period
(N)
- समय [समय] 3 3. an
accotic.
- ✓समस्तिष्ठ [समस्तिष्ठ] 10
15 to earn
- समस्तिष्ठुव [समस्तिष्ठुव] 40
22. as hot as fire.
- समाज [समाज] 5. 18.
simultaneously with i.e.
as soon as
- ✓समाप [समाप] 9
15 to do

सभायार [समाचार] 10 15.	सपरिवुड [संपरिवृत] 3 6
action	surrounded
√सप्राप्तास [सम्+भा+श्चस्] 20 9 to console	सपत्ति [सप्राप्ति] 20 8.
समाहि [समाधि] 15 25	attainment
the peace of mind,	√सपेह [स+प्र+इक्ष्] 13 1
mental concentration	to look about, to think
समुक्खित्त [समुत्थित] 29 25	सभग [संभग] 24 20.
thrown out, drawn	broken
समुदध [समुदय] 22. 12	सभत [सभ्रात] 14 6
pomp	agitated
समुदाणिय [समुदानिक] 18	समाणिय [समानित] 20 19.
14 alms	honour
समुद्द [समुद्र] 30 2 the	सय [सत] 9 23 a hundred.
	सयणिज्ज [सयणीय] 70 2

सरीसृप [सर्पिल] 10. 17
 a body
 सरीसृप [सर्पिल] 15. 2
 a reptile.
 सशस्त्रिय [सशस्त्र] 16. 25
 andorou.
 महाहविर्ह [महाहवि] 67
 21 worthy to be
 praised.
 सशस्त्र [सशस्त्र] 52 12
 the science of removing
 arrows (c)
 सशस्त्र [सशस्त्र] 79 21
 a fast.
 √संख [सम्+ख] 7 24
 talk.
 संख [संख] 16. 25.
 conversation.
 सखी [सखी] 65 21 a
 co-wife.
 सख [ख] 4 22. all.
 सख [ख] 21 1 on
 all sides.
 सखी [सम्+ख] 4 22.
 of all seasons.
 संवत्सर [संवत्सर] 43 3.
 a year

√संख [सम्+ख] 22 10
 to bring up.
 लख [लख] 38 8 a
 rabbit.
 संसुमार [संसुमार] 15 10
 an aquatic monster
 लख [लख] 15 11 a
 thousand.
 सहस्रसुखी [सहस्रसुख] 15
 11 thousand-fold.
 सहस्रसुखी [सहस्रसुख] 17
 2. one whose fee for
 the night is thousand
 coins.
 सख [सख] 8. 2
 tasty things.
 सख [सख] 58.
 17 a bird-catcher.
 लख [लख] 59 8 a
 vegetable
 लख [लख] 12.
 8. a time-measure.
 लख [लख] 71. 24
 cloth.
 लख [लख] 12 25
 aborting

साढिय [शाटिका] 55 3 a	सिघ [भिह] ३८ ९ a lion.
garment	मिघाढग [शृगाटक] 10 24
साम 34 5 pacification	a meeting-place
सामण [श्रामण्य] 15 24	✓सिङ्ग [मिध्] 45 6 to
mookhood	attain absolution 16
सामी [स्वामिन्] 13 23 a	2 to accomplish
lord	मिणेह [स्नेह] 11 15 oil
✓सारङ्ग [सम्+रङ्] 22 10	सिणेहपाण [स्नेहपाण] 11 15
to protect	making one drink oil
साताग [शालामय] 52 19	मिराघेह [मिराघेह] 11 18
the science in which	opening of veins
the needle is used	मिरोवन्धि [मिरोवन्धि] 11
साधपञ्च [स्वापत्तय] 34 8.	18 keeping oil on the
riches	head
साम [साम] 10 10	

- लोसगवय [लिखकवय] 34
 7 a pupil only apparently (c.)
 लीह [लिह] 14 22 a lion.
 लीहू [लीहू] 19 15 a kind
 of wine prepared from
 molasses.
 लुर [लुरि] 24 6. recollection.
 लुह [लुह] 19 18. dry
 लुहक [लुहक] 67 23 price.
 ✓ लुह [लु] 5 20. to bear.
 लुहा [लुहा] 28. 1 a
 daughter-in-law
 लुह [लुह] 16. 23. asleep.
 लुह [लुह] 47 11 thread.
 लुहजागर [लुहजागर] 77 22.
 awakened after sleep.
 लुहवायव [लुहवायव] 60. 9
 a thread-net.
 लुर [लुर] 43. 2. Sudra.
 लुहपायैत [लुहपायैत] 67
 12. with clean dress.
 लुमिष [लुमिष] 75 10. a
 dream.
 लुष [लुष] 51 10 swollen.
 लुहकवय [लुहकवय] 4 3.
 the division of the
 holy text.
 लुहक [लुहक] 53 22
 well-obtained.
 लुर [लुर] 19 14 wine.
 लुहक [लुहक] 17 6. hand-
 some.
 लुह [लुह] 4 4 good acts
 लुहकलुहा [लुहकलुहा] 70.
 2. happily asleep.
 लुहलुह [लुहलुह] 19 3.
 happily
 लुहलुह [लुहलुह] 52 20.
 having happiness-giving
 hands.
 लुहासव [लुहासव] 6/ 16.
 a goodly seat.
 लुही [लुही] 25 2 gallows.
 लुह [लुह] 10 19 pain.
 लुर [लुर] 26 22 brave
 लुहलुहा [लुहलुहा] 36. 21 the
 state of a pug
 लुर [लुहि] 47 17 a needle.
 लुहि [लुहि] 10. 9 a
 rich person.
 लुह [लुह] 55 8 white.

- सेय [श्रेयस्] 12 24 better
 सेयापीम [श्वेतपीत] 68 20
 white and yellow : e
 silver and gold
 सेल [शैल] 26 17 a hill
 सेव [तद+एव] 74 5
 just so
 साअ [शोक] 23 4 grief
 सोगिल [शोकषत्] 51 10
 a person suffering from
 swollen limbs
 सोम [सौम्य] 76 9
 pleasing
 सोणिय [शोणित] 13 9
 blood
 साणियत्त [शोणितत्व] 8 21
 the form of blood
 सोलस [षोडश] 10 17
 sixteen
 सोलसम- [षोडश] 28 4
 sixteenth
 √सोह [शुभ्] 29 5 to
 bake by means of a
 pointed wire
 सोह [शुभ्] 19 13 roasted
 on a pike
 √सोह [शुभ्] 6 28 to
 appear beautiful
 हट्ट [हृष्ट] 6 27 pleased
 हडाहड [D] 5 13 very
 much
 हडी [हडि] 47 3 a wooden
 frame to fix the feet
 of a prisoner in (c)
 हत्य [हस्त] 5 6 a hand
 हत्यछिन्नम [हस्तछिन्नक] 48
 8 cutting of hands
 हत्युण्डुय [हस्तान्दुक] 47 3
 hand-cuffs
 हत्यारोह [हस्तिन्+आरोह] 17
 20 a person controll-
 ing the elephant
 हत्थी [हस्तिन्] 17 17 an
 elephant
 हन्ता [हन्त] 4 15 an
 interjection of surprise
 etc
 √हम्म [D] 18 5 to beat.
 हरिय [हरित] 59 7 green
 हव्व [D] 7 6 quickly
 हियउडावण [हृदय-उद्गावण]
 25 18 maddening

हियडण्डड [हरकम/निय=D] 42. 25 the flesh of the heart.

हिडिरी [D] 60 8. a kind of net.

हूड [D] 5. 5 msahapen or ugly in all Himba, (c.)

हेडा [अरकम] 39 12. downward.

हेडामुड [अरकम] 48 4 with face turned downward.

हेरन [D.] 59 3 a kind of fish-preparation.

हरेन [√हो past tense] 3. 1 was.

